THE WORKES OF THE REVEREND AND FAITHFVLL SERVANT OF IESVS CHRIST

M. RICHARD GREENHAM, Minister and Preacher of the word of God:

THE SECOND EDITION, REVISED, CORRECTED, and publiſhed, for the further building of all ſuch as loue the trueth, and deſire to know the power of godlines.

By *H. H.*

ECCLES. 12. 11.

The words of the wiſe are like goades, and like nailes faſtened by the maſters of the aſſemblies, which are giuen by one Paſtor.

AT LONDON
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TO THE RIGHT HONORABLE AND VERTVOVS LADIES, THE LADIE MARGARET Counteſſe of *Cumberland*, and the Ladie Katherine Counteſſe Dowager of *Huntington*:

H.H. *Wiſheth the increaſe of all true honor and comforts in this life, and after death a crowne of glorie with Ieſus Chriſt.*

I May ſeeme to paſſe the bounds of Chriſtian modeſtie, ſo to preſſe into your preſence (Right Honorable and vertuous Ladies) without due regard of your perſons and places. But ſuch is your wiſedome, that you can, and your honorable affectiõ, that you will heare with patiẽce the meaneſt ſeruant of Ieſus Chriſt. I come (right Honorable) as in the name of the faithfull ſeruant of Chriſt, M. R. Greenham, *a man well knowne vnto your* Honors, *and to thoſe moſt religious patrons of all pietie and good learning, the right Honorable Earles (of bleſſed memorie) of* Huntington, Warwicke, *and of* Bedford, *which now ſleepe*

*in the Lord. Of them much was he reuerenced in his life time; of your Honors much lamented after death, for that you know the losse of such, to bee no small wrack to the Church and people of God. Now so it is (right Honorable and vertuous Ladies) that piety in this declining age waxeth daily very faint, and impietie doth much abound: and God hath not only set before you those noble examples for imitation, but also hath enriched your hearts with his faith, feare & loue, (as it well appeares) to embrace his blessed trueth, and to be as nurcing-mothers to the holy religion of Christ. Now then this good seruant of the Lord, God gaue him (to recompence his want of naturall children) many sonnes and daughters begotten by the Gospell to the faith of Christ, and some * orphanes he left after him, which being cherished and accepted with grace among men, shall truly resemble the fathers heart, which begat them, and stand vp for him, to speake and preach pietie, and the true faith of Christ to posteritie. One of which after a yeres trauell in the nurcing and education, coated and attired (in the best manner that I can) and now able to speake distinctly and comfortably the fathers minde and meaning to all the spirituall sonnes and daughters of GOD in our Church,*

* Or posthumes.

Church; here I doe in loue vnfaigned vnto him, and in dutie to your Honors, humbly preſent vnto your Honorable protection.

If the holy Ghoſt thought good, to commend his great and moſt diuine oracles (which haue a ſingular kinde of ſpirit, life, and power in them, knowne to all true beleeuers) to the Church and people of God, vnder the patronage (as it were) of honorable and vertuous Nobilitie, (for that Inferiours neglect euen the beſt things, which their Superiours ſeeme leſſe to account of, and examples do beſt preuaile with vnbeleeuers): No marueile (right honorable Ladies) if the ſeruants of God deſire the like fauour and patronage for their labours, euen of thoſe whom the Lord hath ſet as bright ſhining ſtarres among men. Luk. 1. 3. 2. Ioh. 1.

Your Honors ſhall finde in this firſt portion of this worke a delectable and comfortable varietie of graue experienced counſels, which may ſerue as precious remedies (wiſely applied) for many euils, and holy directions for the good gouernment of a Chriſtian life, and moſt diuine rules grounded vpon Scriptures, and well approued by his long practiſe, ſeruing well to appeaſe the rage, and to quench the ſcorching flame and fierie darts of the

diuell, which so torment all poore distressed consciences in this life.

Such experience and good liking haue your Honors had of this man of God, of his godlines and grauitie, and of the manifold gifts of God in him, that I neede say no more, as any way doubting of your Honorable acceptation. I haue been bold thus to knit your Honors together in this one Epistle, because I am well assured the spirit of grace hath knit your hearts together, in his faith and feare: and for that you were so knit together in loue vnfained to this holy seruant of Christ, this worke then I commend vnto your Honors, and your Honors and it, to the good blessing and holy protection of the Almightie.

Your HH. to command:

HENRY HOLLAND.

THE PREFACE TO THE READER.

THE *lippes of the righteous feede many.* The true diet of the ſoule is an art moſt rare, a very diuine facultie: It muſt be granted, that the liuely voice of the Prophets feedeth moſt effectually, ſearching euen the ſecret chambers of the ſoule, and working greateſt impreſſions in the heart. The holy bookes and monuments of the righteous are as ſtrong cheſts and ſtorehouſes, wherein God hath euer reſerued moſt precious foode for poſteritie: neither may we reiect the induſtrie of the Heathen: for they haue ſome foode meete for liberall men in matters naturall, and politike, ſeruing well (if due regard and choiſe be had) for our direction in things appertaining to this preſent life. All wiſe men are circumſpect what they feede vpon, to preſerue their bodies, and ought they not much more to be reſpectiue wherewith they feede their ſoules? Some regard only the lips of the righteous, and feede long before they be ſtrong men, or haue their wits exerciſed to diſcerne good and euill. Some attend only the hand and bookes of the righteous, and theſe know little how ſoundly and truly the beleeuers minde and heart be fed by the breaking of the bread of life. Some regard neither: theſe men ſtarue their ſoules with ignorance, and are ſetled in Atheiſme and prophanenes. Some attend both, and haue well taſted of the good word of life, and goe on from ſtrength to ſtrength, vnto the meaſure of the age of the fulnes of Chriſt. Some yet there are which neither regard righteous men, nor righteous matter, but feede * indifferently vpon all bookes alike, to the great hazard of their owne ſoules: theſe men are vaine, and feede themſelues with vanitie. The diuell in elder ages in the blinde Papacie, fed blinde ſoules with fables, and idle

Prou. 10. 21.

Ephes. 4. 13.

* *Intemperantiæ genus eſt. Seneca lib. 13. epiſt. 89.*

Friers inuentions: now mens wits be refined, they can no more feede on ſuch drie ſtubble. He feedes daintie eares with choiſe of words, and vncleane hearts with the vnchaſt and wanton loue-ſongs of Italian Poetry. Such food breeds many vncleane beaſts in citie and countrie. Such men cannot loue the truth and holines, becauſe they are repleate with error and vncleanenes.

Non diſcentes neceſſaria, quia ſuperuacua didicerunt. Senec.

In his Schoolmaſter.

M. Aſcham, a man greatly to be commended for his learning and good affection to pietie, of this matter writes on this manner. Theſe inchanters of Circes (ſaith he) brought out of Italie, marre mens manners in England; much by example of life, but more by precepts of fond bookes, tranſlated out of Italian into Engliſh. Againe, tenne Sermons at Pauls Croſſe doe not ſo much good for mouing men to true doctrine, as one of thoſe bookes doth harme with inticing to ill liuing. I ſay further, theſe bookes tend not ſo much to corrupt honeſt liuing, as they doe to ſubuert true religion: More Papiſts be made by your merry bookes of Italie, then by your earneſt bookes of Louaine. This complaint ought wiſe men to conſider well of, for that the world was neuer more full of Italian conceits, nor men more in danger for the long contempt of Gods trueth to be Italianated. The diet and cure of ſoules afflicted is a very great myſterie, wherein but few haue trauelled to reduce that matter into any good forme of art, or to giue vs any good method of practiſe. M. Luther, M. Beza, Vrbanus Rhegius, M. Taffin, and others, haue very excellent formes of conſolation; and many godly brethren in our times haue miniſtred good helpe for the cure of ſoules afflicted: but wanting art and good experience, we conceiue the danger to be great, and often (as blinde Empyrikes) cauſe it to be greater; for that we rather geſſe vncertainly to apply good remedies, and ſpeeches vnto the ſicke, then know how to proceede by any certaine rule of art, and well grounded practiſe. If the naturall Phiſition might truly ſay, as touching his facultie, **Vita breuis, &c.* much more aſſuredly may the ſpirituall Phiſition prefixe ſuch an Aphoriſme to all this myſterie we haue in hand. For herein the godly learned know it a matter far more difficult to iudge what ſecret cauſes breede the hidden diſtemper of the ſoule: and here it is farre more dangerous to proceede onely by experience, without art and skill. And here we muſt

* Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πεῖρα σφαλερή, ἡ δὲ κρίσις χαλεπή. Δεῖ δὲ οὐ μόνον ἑαυτὸν παρέχειν τὰ δέοντα ποιέοντα, ἀλλὰ καὶ τὸν νοσέοντα, καὶ τοὺς παρεόντας, καὶ τὰ ἔξωθεν. *Hipp. lib. 3. Aphor. 1.*

as

as carefully respect all occasions and circumstances of time, place and persons: *For a word spoken in due time, is like an apple of gold with pictures of siluer:* so the contrary, vnseasonable and impertinent speeches be most dangerous. Prou.25.11.

The patient here must do his part. *pro vt fides patientis adiuuat:* and the assistants must be of like tender affection, & good means must informe & time conuenient & rightly be applied. *It fares here with vs as with other men in humane sciences, we know the afflictions of the mind to be very great and dangerous, but how great and perilous, all men cannot so well conceiue, much lesse how with art and skill to proceede in the practise of this cure. Cypr. tract. 4. de Idolor. vanitate. *Magnum esse solem Philosophus probabit, quãtus sit, Mathematicus, qui vsu quodam, & exercitatione procedit: sed vt procedat, impetranda illi quædam principia sunt. Senec. lib. Epist. 13. Epist. 89.

This reuerend man of God M. GREENHAM, was a man in his life time of great hope, and could haue giuen best rules for this vnknown faculty: for that the Lord by his good knowledge and experience, restored many from vnspeakeable torments, and terrors of minde; of which some are asleepe in Christ, and as yet liuing not a few. If the Lord had not so soone translated him to rest, he was no doubt as fit, and as willing as any in our age to effect this matter. Of his knowledge this way, all the godly learned that knew him, both can and will speake, I doubt not. Of his good will herein to posteritie, let his owne words testifie the good desires of his heart: for by a speciall occasion he speaketh of himselfe on this manner. He hath had a long time a setled disposition (as he trusteth) of God, to studie the cases of conscience, to succour the perplexed in them: he hath been so filled with cõpassion to the afflicted, (which God wrought in his hart) as if he had been distressed with them: He hath seen the manifold blessings of God vpon his trauell. Again, that many godly learned friends would perswade him to the aforesaid studie, by these and such like arguments. First, that hereby he might traine vp some yonger men to this end, and communicate his experience with them. Secondly, that he might leaue vnto posteritie a commentary of such particular maladies, as through Gods blessing he hath cured, together with the meanes vsed to that ende: and because precepts are wanting, rules of direction in such cases (by a through searching, with a diligent and continuall obseruation and conference with others learned & experienced) might in this age, or in the age following, be brought to some forme

„ In his Apo-
„ logie.

„ In the same
„ booke.

of

" of method and art, whereby the knowledge and experience of
" these things might be made common to many, not onely to the
" fruitfull curing, but also the healthfull preuenting of manifolde
" mischiefes. Thus far his own words.

Let these graue Counsels and fruitfull obseruations in this first part of his holy workes, (which I haue here published) testifie how mindfull and carefull he was for many yeeres, to giue herein a comfortable direction for posteritie.

I am the meanest and the weakest of many brethren to write of this reuerend mans life, and labours in the Church of God: yet had I rather be noted of some for want of skill, then of any for want of loue and affection to so louing a father. I haue knowne his life for many yeeres, and reioyce in heart to haue knowne it, for that most rare graces of Gods spirit did shine in him, all tempered as with faith vnfained vnto Christ, so with bowels of compassion and loue towards men. In his holy ministrie, he was euer carefull to auoide all occasions of offence, desiring in all things to approue himselfe as the minister of Christ; he much reioyced and praised God for the happie gouernment of our most gracious Queene ELIZABETH, and for this blessed calme and peace of Gods Church, and people vnder it; and spake often of it both publikelie and priuatelie, as he was occasioned, and stirred vp the hearts of all men what he could to pray, and to praise God with him for it continuallie: yea, this matter so affected him, that the day before his departure out of this life, his thoughts were much troubled, for that men were so vnthankfull for that strange and happie deliuerance of our most gracious Queene, from the dangerous conspiracies and practises of that time. He was the speciall instrument and hand of God to bring many, both godly and learned, to the holy seruice of Christ, in his ministrie, and to restraine, and to reduce not a few from schisme and error, striuing alwaies to retaine such in obedience of lawes, and precioullie to esteeme and regarde the peace of the Church and people of God.

D. Lopes.

When God had translated this Elias from vs, then I sought to finde him in his workes: for they doe liuely expresse the picture of his minde and heart, and taste sweetly of that pure fountaine of God, from whence they were deriued. While he liued, his lippes

lippes often refreshed my soule: when he was gone, I lamented much that I had not in Christianitie made that vse of him, that a Heathen doth of a naturall wise man in humanitie. But now I praise God I haue found some good supplie of that which (through mine owne negligence) I wanted: for of his workes (which were then dispersed farre and neere, but now by Gods prouidence the greatest and best part are come into my hands) I can say for my content as much as Cyprian could say of his graue, ancient and learned Tertullian, both for speciall instruction and consolation.

Noctes Attica Gellius & Phauorinus.

Da mihi Magistrum.

He was no sooner gone from vs, but some respecting gaine, and not regarding godlinesse, attempted forthwith to publish some fragments of his workes, to the griefe (that I say no more) of many louing friends, which haue long desired and expected the impression of all his workes. And here could I wish all the godly learned were of *M. Fr. Iunius iudgement, for he (to escape these hucksters handling) endeuours wisely in his life time to preuent such a mischiefe. For this cause M. D. Crooke, (a reuerend man for his learning and labour in the Church well deseruing of Gods people) for the great loue he bare him, and desiring the good of many, perused and corrected some part of these workes, intending to reuiew the whole. Now the Lord hath taken him also from vs, and giuen him rest; I haue indeuoured what I could to looke ouer the rest of all these workes; and here I offer and recommend this first part to the Church of God, in the best manner that I can, after some labour and wearines. I wanted not the helpe of diuers both godly and learned friends, we haue conferred sundrie copies together, and by good conference reuised and corrected all.

*In his Epistle before his notes on the Reuelation.

The Treatise of Counsels I found most distracted and corrupted. Of many hundreds I selected these few, and haue reduced them into this alphabeticall order, desiring so to dispose them, as that euery counsell might be set vnder one speciall head or argument, whereunto it seemed to haue most reference. As for example, all of affections I couched vnder that title AFFECTIONS, and all of afflictions, vnder that title, and so of the rest. Of these counsels I may auouch (Christian Reader) that thou shalt finde more experienced knowledge, and more sound refreshing

refreshing for thy soule in some one of them, then in some one whole Sermon, full of humane eloquence, and affectation of stile, which so many nice eares do so much admire, and yet still be learning and come but to a poore and meane tast and knowledge of the trueth.

When this volume was finished and past the presse, in reuiewing the whole, for the correction of some verball faults: I see and must confesse we haue offended by our negligence, not onely in the words, but also in the matter: yet so as I trust the louing and Christian readers, will accept our endeuour without offence. In the counsels ye haue often this addition, *he thought this*, or *he said that*: here I must request thee (Christian reader) not to iudge any such speeches to proceede from any pride or singularitie: for that such obseruations (as I suppose) were collected and taken by * others, and not set downe by himselfe. If his owne hand had giuen these workes the last filing, they might haue (no doubt) a farre more excellent forme and beautie. But such were his trauels in his life time in preaching and comforting the afflicted, that he could not possibly leaue these workes as he desired. In that one treatise of the Sabboth I found his owne hand, with many * corrections, and yet not answering (I am well assured) his hearts desire.

*M.Hopkins.

To conclude, whereas in this first treatise, and so in all the rest, this holy seruant of Christ most respecteth the edifying of the heart and conscience, know this, that this part hath most need in most Christians, of direction and consolation. And as thou art in this part affected, so art thou in substance & verity before God.

Here I rest, requesting thy prayers (good Christian reader): that this whole worke may serue to Gods glory, and to the further building of the Church of God in our land.

Thine in the Lord Iesus.

Henry Holland.

*Hee knewe right well the Poets wittie counsell: *Vos o Pompilius sanguis carmen reprehendite, quod non multa dies et multa litura coercuit, atque Perfectum decies non castigauit ad unguem.*

ΕΣ ΕΠΑΙΝΟΝ ΤΟΥ ΣΥΓΓΡΑΦΕΩΣ,
Αυθρίου Δικταίου.

Ζῶν τι διακρύσιν γόνατε σύ, μακάρτατε, κήρυξ
παμπόλλοις λογίων πλήθεσι τῆς ἱερῆς.
Νῦν τι θανὼν πάλιν αὖ παιώνια πολλὰ γεγωνεῖς,
σὺς αἰχμὰς ψυχῆς μνημόσυνα φθιμένων,
Μύθοις ζῶντι παρηγορίαν ὀλιγοπλόοντας
φάυλοις τε ψυχὰς, δαιμονίοις βασίμους.
Τύνεκεν αὐτὸς ὑπερθεν ἀν' ἱερὸν ἔρυμα ἔβαινες,
ἄξιον ἀμφοτέρων μισθὸν ἐναγκάμενος.

EPIGRAMMA IN OPERA PIISSIMI, ET DOCTISS. THEOLOGI, M. RIC. GREENHAM, labore, ac studio, M. HOLLANDI, diuini verbi apud Londinates Ministri fidelissimi edita, post obitum Authoris, per F. HERING. D. Med.

MEntibus afflictis, grauis hæc afflictio cessit,
GRENAMVM è medio tolli, qui sæpè solebat
Egregius mentis Medicus, solatia mira
Dexteritate sacris viuus depromere chartis.
Sicq; pias animas vitiorum mole grauatas,
Implicitas Satanæ laqueis, miserèque agitatas
Infernis furijs, exemit faucibus orci.
Antidotos quippè hic varias, ac Pharmaca norat
Cœlica, & antiqui technásque, dolósque Colubri
Hinc tristes mœrent Mentes, geminántque querelas,
Quod malæ permaneant Medico pereunte: sed ecce
Hollandus pius, & πολυσπλαγχνος respicit illas
GRENAMVMque loqui rursus post funera fecit:
Alloquio & duros solito mulcere labores.
Gaudete ATTONITÆ MENTES, lamentáque crebris
Suspirijs, altísque remissa relinquite, vester
GRENAMVS præsto est vobis, pretiosáque secum
Balsama in Elysijs portat nascentia campis.
Floruit in terris olim GRENAMVS, in alto
Nunc floret Cœlo, Terráque virescere rursus
Incipit Hollandi studio, curáque sagaci.
Scilicet hæc veræ merces Pietatis vt ipsam
Conculcet Mortem, Satanam, ruptísque Gehennæ
Æternùm vireas vinclis, post Fata superstes.

ANOTHER IN ENGLISH IN COMMENDATION OF M. GREENHAM, AND HIS godly, and learned workes, set forth by Master *Holland*, Preacher of Gods word.

GReene yet I am (may GREENHAM *say) and greene shall flourish still:*
Though World, Sicknes, Death, and the Graue, on me haue wrought their will.
The Apostate world, me wore with griefe, and troubles manifold,
Whilst that I sought with all my strength, her pillers to vphold.
Then Sicknes came Deaths Sergeant grim, my carkais crazd t'arrest,
And Death at's heeles with gaping graue receiu'd me for their guest.
But great Emmanuell mark'd, and smilde, to see them take this toyle
To roote, and race out GREENHAM *quite: and gaue them all the foyle.*
My soule he plants in Paradise, there greene to flourish aye,
And charg'd the graue my body safe, to keepe till the last day.
And least Death should suppose on earth, h'had blotted out my name.
He stirs vp HOLLANDS *louing minde, for to renue the same.*
So that as oyntments precious, my workes on earth doe smell,
Refreshing poore distressed soules, whom Satan seekes to quell.
Loe here the fruit of godly zeale, and zealous pietie,
In GREENHAM *who triumphs against all Satans tyrannie.*
In spight of World, Sicknes, Death, Graue, and all the power of Hell,
With godly Men, aliue and dead, it alwaies shall goe well.

F. HERRING.

IN OBITVM ET OPVS RICHARDI GREENHAMI.

NOn erit hic celebri Grinhamus flemmate natus,
Ast pietate sua nobilitatus erat.
Huius ego laudes si forsan fingere credar,
Vita fiet testis, testis & istud opus.
Vita fiet testis, cuius radiante nitore,
Vtilitas populo gloria acta Deo.
Testis & istud opus mira pietate refertum,
Quod digito monstrat relligionis iter.

A. R.

AN EPIGRAME TO THE READER.

THe thirſtie ſoule, that fainteth in the vvay;
Or hunger-bit for heauenly foode doth long:
The vvearied Hart, that panteth all the vvay,
Oppreſt vvith feares, and home-bred griefes among;
The blinded eye, that hunts the ſhining ray,
Or minde enthralde, through Satans vvily vvrong:
Let hither fare for comfort in their neede;
For ſmothered flames a greater fire vvill breede.

Here ſiluer ſtreames ſhall quench thy boyling heate,
And hony devves thy hungry ſtomacke fill;
Here ſvveete Repoſe vvith Comfort ſhall intreate,
Thy vvounded breaſt to cure vvith buſie skill,
Hence fetch thy ranſome hovvſoeuer great,
A mine of treaſures is in this faire hill;
From vvhoſe hie top thy ſcaled eyes may ſee
A glorious light that ſhall enlighten thee.

The ſtreames are blood, the devv is bread from heauen,
The Reſt and Comfort are celeſtiall ioyes;
The ranſome from the croſſe vvas freely giuen,
The light is faith, vvhich darknes all deſtroyes.
Thrice happie man that guides his ſteps ſo euen,
As his pure light no gloomie darke annoyes.
His ranſom'd ſoule eternall ioyes ſhall vvin,
When timely death ſhall bleſſed life begin.

H. C.

ON THE DEATH AND WORKS OF MASTER GREENHAM.

SOme skilfull Carver helpe me to endorse
The blessed stone that hideth GREENHAMS *corse,*
Make me a tree whose branches withered beene,
And yet the leaues and fruit are euer greene.
The more the stocke dyes let them flourish more,
And grow more kindly greene then earst before.
Set time and Enny gazing at the roote,
Cursing their bootlesse hand, and sliding foote.
Let all the Graces sit them in the shade,
And pull those leaues whose beautie cannot fade.
GREENHAM, *if this cannot thy worth describe,*
That thou once dead, thy workes are still alive,
Would I might say thy selfe could neuer die,
But emulate thy works eternitie.

VPON HIS SABBOTH.

WHiles GREENHAM *writeth of the Sabboths rest,*
His soule inioyes that which his pen expresst:
His worke inioyes not what it selfe doth say,
For it shall neuer finde one resting day.
A thousand hands shall tosse each page and line,
Which shall be scanned by a thousand eyne.
That Sabboths rest, or this Sabboths vnrest,
Hard is to say whether is the happiest.

I. Hall.

GRAVE COVNSELS,

AND GODLIE OBSERVATIONS: SERVING GENERALLY TO direct all men in the waies of true godlines,

but principally applied to instruct and comfort all afflicted consciences.

THE vsed this triall of his affections, as of anger, griefe, ioy, or such like, in this manner: If by them he was made lesse fit to pray, more vnable to doe the good he should, lesse carefull to auoide sinne; then he thought his affection carnall and euill, and not of God. but when his anger, loue, griefe, and other affections prouoked him more to pray, and made him fitter to doe good, then he thought his affections to be sent from God as a blessing vnto him. *Affections.*

2 God sheweth vs often in our affections what we may doe in our outward actions.

3 Some labour more for knowledge, lesse for affection: some more for affection, lesse for knowledge: some busie themselues in Church-discipline, and are slender sighted in their priuie corruptions: some delight to espie things in others abroad, and negligently to trie themselues at home: but it is good to match both together.

4 Rare good things are pleasant, but by vse are lesse esteemed: and rare euill things are fearefull, but by vse become lesse grieuous. This comes to passe, because wee rather bring with vs naturall affections, of ioy, and sorrow, and feare, than spirituall meditations, which are onely of the true ioy and sorrow.

5 We must euer learne to suspect our owne opinion and affection, when the case any thing concerneth vs.

6 He ſayd, that when for ſome cauſes naturall affection deceiued him: yet the ordinance of God cauſed him to doe duties.

Afflictions. 1 He thought all afflictions, to be puttings of him to GOD from ſlothfulnes.

2 It is a moſt certaine thing in Gods children, that the more their afflictions grow, the more their faith groweth: the more Satã ſtriueth to draw them from God, the more they draw neere to God: although indeed in feeling they cannot ſee ſo much.

3 Many can ſpeake faire things in the eares of God, ſo long as they bee in affliction: but afterwards they will ſpeake euill things in the eares of heauen and earth.

4 He ſaid to one complaining of ſudden gripes and nips in the body of ſudden feares in the minde, that wee ſhould make our vſe of them: and though it were hard to ſearch the particular cauſe of them, it was both eaſie and ſure to attribute it to our fayling in religion, in not doing ſome good which God required at our hands: or if we did it, becauſe wee were too ceremoniall, and reſted in the thing wrought. If we haue failed in not doing, it may be the Lord calleth vs to ſome thing to be done. Againe, by theſe ſudden feares and griefes, the Lord will ſometime prepare a way to come vnto vs, not much vnlike to a Prince, who before his comming hath a peale of gunnes as a warning peece, and then we are to meete the Lord with prayer: for now is the time, now is the fit oportunitie of praying, becauſe the Lord will ſhortly paſſe by vs, and therefore wee muſt ſtirre vp our ſelues. And hauing prayed, it is good to make an holy purſuite after him, as laying a godly claime to the promiſes of God, not in particular, but in generall: for who knoweth but the Lord, what is good in particular for our ſaluation. Here he ſhewed by his own example to commend the vſe of prayer, how he being once feared with deceiuable and grieuous viſions, he called to mind (being alone in the darke night) the vnbeleefe of the Diſciples on the Seas, where our Sauiour Chriſt was aſleepe: then hee asked his own ſoule whether he had prayed or no, or whether in prayer, he made not ſome haſte out of it, as being deſirous to bee rid of it. Then conſidering that, he gaue himſelfe to God, who was the Lord of the night as well as of the day, of darknes, as well as of the light, hee prayed againe, and to the praiſe of God neuer

ſlept

kept more quietly, then after he did so striue in faithfull prayer.

5 In afflictions we must search the cause: first by ascending to God, then by descending into our selues. First, we must ascend to God pleading guiltie, crauing mercie, and not stand quarrelling with the malice of men, or hatred of the diuell against vs: for as it were no good wisedom for a man condemned to die, to make any long suite to the Iaylor, or to the executioner, (for they bee but vnder officers and can doe nothing) but hee must labour to the Iudge, who can either reprieue or release him: so it is no good policie to stand about Satan in our temptations, who doth all by constraint and restraint vnder the Lord: but we must goe to the principall, that is God, in whose hands are both the enterance, the continuance, & the issues of our sufferings. Secondly, we must search our selues, how far either reason is vnreformed, or affections vnrenewed: knowing that the diuell himselfe can neuer hurt vs, vntill we haue hurt our selues: and looke in what measure our reason is corrupt, or our affections disordered, in that measure are we weak, and easier to be ouerthrowne of men, or of Satã: and in what measure our reason is sound, and our affections sincere, in that measure we remaine inuincible. Before, and in all wee must pray that the spirit may be giuen vs, that we neither adde nor detract, that we go not too farre, nor come too short.

6 If God bestow good gifts on a man, it were good to feele some crosse to seale and season them in vs. If God giue vs foode and raiment, it were good to be exercised with some crosse.

7 He that will haue comfort in his triall and trauels, must haue a good conscience, a sound cause, and must be sure that he hath vsed and doth vse sound, discreete, and louing meanes.

8 Wee must not like fooles stumble at the crosse, but profit by the grace offered to vs in it, by repenting our former state past, and by giuing thankes for our state present, and fearing our state to come.

9 It is a great corruption in men, to bee more grieued when the crosse priuily toucheth vs, then when publikely it concerneth the whole Church and common-wealth.

10 Being in great paines and crosses which he suffered, hee sayd, Blessed bee God that I suffer no more: for the Lord that in

mercie laieth this affliction vpon me, might iuſtly puniſh me in my ſoule and body, and caſt me into hell, and as ſoone haue taken away the life of my ſoule and body, as this thing.

11 To one complaining that his afflictions were extraordinarie, he anſwered: It is not ſo, for your afflictions are farre inferiour to your ſins: and therefore howſoeuer it ſeemeth to you to be an extraordinary afflictiō, yet with God it is but ordinary, or leſſe then ordinary. Beſides, this is a dangerous temptation: for it will bring you to this conceit, that you ſhall reaſon thus in your ſelfe, that an extraordinary croſſe muſt haue an extraordinary comfort, and therefore you muſt looke for ſome wonderful and ſtrange conſolation, whereby Satan will moue you to contemne, or at leaſt not ſo to regard ordinary conſolations, which haue helped others, and may help you, and by this meanes breed in you ſuch vnthankfulnes, that before you are aware, an extraordinary affliction ſhall be ſent indeede.

12 He that will ſuffer great things in perſecution, muſt ſuffer ſmall things in peace, and they that will ſuffer of Papiſts, muſt ſuffer of Proteſtants.

Anger. 1 This is a good trial, whether our anger be ſpiritual or carnall; if our anger hinders not ſome other holy action, but ſtirres vs vp to good workes; if it hinder vs not to pray with liberty of mind; if it interrupt not our meditations; if wee doe not omit the doing of any dutie to the party offending vs; if we can deale with others without peeuiſhnes, the anger is ſpirituall, and will comfort our conſciences.

2 He was euer moſt grieued with anger, yet in loue with thē whom he tendred moſt in the Lord, and who had giuē him moſt credit, by ſubmitting themſelues wholly to his miniſterie.

Angels. 1 To one asking how the Angels of God watch ouer vs, he anſwered: we are rather to pray for the experience of their miniſterie vnto vs, then either to deſcribe it, or preſcribe it. This is ſure, if we bee Gods children and walke in his waies, the Angels of God doe watch ouer vs, and yet all ſee it not, and when they ſee it, it is by the effect of their miniſterie: for though their miniſterie be certaine, yet the manifeſtation of it is extraordinary.

Atheiſme. 1 A certaine man being a Papiſt, though not ſo grounded as he deſired to bee, tooke a view of the life of Papiſts, if it were as glorious

glorious in trueth as they pretended, which when he found not, he turned himselfe to the Protestants, and looking into their cōuersation, he found himselfe not contented, vntill in the end hee met with Familists, in whom he so stayed himselfe, that hee grew into familiaritie with their doctrine. The first principle that they taught him was, that there was no God: This boyled much in him, so that he began to adde conclusions to his precept on this sort: Surely if there be no God, there is neither heauen nor hell: or if there be any, the ioyes are not so eternall, nor the paines so continuall, as some haue taught: or if there be a God, he is not so iust and mercifull as they say. Why then doe I sell my certaine pleasures in this world, for vncertaine pleasures in the world to come? This diuellish illusion so farre preuailed, that he stole an horse, for which he was apprehended, imprisoned, arraigned, and condemned: but by the prouidence of God, he conferring with a godly Minister, confessed himselfe an Atheist: whereupon sute was made and granted for his reprieuing vntill the next assise, in hope of his conuersion, in which time, hee would willinglie graunt all generall truthes taught him, with liking of his teachers, but could not by any thing bee brought from his Atheisme. The assise following drew neere, he is to be executed, the place is assigned, the person needes must bee executed, who when hee should be turned from the ladder, cryed so directly, for Christes sake stay my life: whereupon he spake these or the like words: Well, let the world say what they will, doubtlesse there is a God, and the same God is iust for euer to his enemies, and euerlastingly keepeth his mercies with his children: now turne me ouer. And so he made an end of his speech and of his daies.

2 He feared rather Atheisme then Papisme in the Realme: for many hauing escaped out of the gulfe of superstitiō, are now too farre plunged and swallowed vp of prophanenes, thinking either that there is no God, or else that he is not so fearefull and mercifull, as his threatnings and promises commend him to be.

Calling.

1 A Certaine man afflicted in minde, began through the temptation of Satan, to mislike his calling, and changed it, afterward he thought this calling & that calling to be vnlawfull, and so was almost brought to mislike all. He felt on a time a great

great paine in his leg, and being desirous to goe from his bed to his table for a booke, he could not, his leg remaining sore: then remembring that it was said in the Scripture, if thy foote offend thee cut it off; he straight way laying his leg on a block, and taking a hatchet in his hand, stroake off his leg, not feeling paine, the veines being so torne, hee could not but bleede to death: howbeit he died very penitently. So dangerous a policie, and so perilous a tẽptatiõ is it, to leaue our callings as things vnlawfull.

2 A godly Gentlewoman said, that euen in her ordinarie labour, she tasted oft of as heauenly meditations, as if all things ordinarie laid aside she had giuen her whole mind to attend vpon the spirit of God, in quietnes of studie. She also said, that wee are like children, who neede not once to bee bid to aske things necessarie, but twise to be thankfull for mercies receiued.

3 As in mariage, though the parties met in the flesh, without any sanctified meanes, to assure themselues to bee ioyned of the Lord: yet if God afterward giue thẽ grace to liue holily in their meeting, he sheweth that not only their corrupt meeting is pardoned, but that now their meeting is blessed: so if entring into a calling for want of gifts and affections, we haue no assurance at the first of a warrãtable calling: yet if God afterwards furnish vs with able gifts, and sanctifie vs with pure minds, he doth not only shew vs that our former sinne is pardoned, but also that hee is well pleased with our calling whereunto he hath blessed vs.

4 No trouble should hinder vs in our calling, vnles it bee in meere godlinesse: for if for euery trouble, or for many troubles a man may forsake his calling, he should bee out of all: for euery calling hath both lets and troubles.

5 To one that asked his aduise, whether he might auoide the doing of a thing whereunto he was called, because hee felt corruption in himselfe, he said: In auoiding societie you shall couer, but not cure your infirmities: and though you depart from men, yet you cannot goe out of your selfe.

6 Vnto one that was willing to change his seate for the corruption of the place where hee dwelt, he said: Whersoeuer he purposed to liue as a Christian, the crosse would follow him: because that Christ would follow him, and because on the earth are some good men, and some euill: but when we come to heauen,

all

all will be good, and therefore there ſhall be no trouble.

7 He ſaid he neuer looked for a better eſtate then that wherein he was, but often prepared himſelfe for a worſe.

8 Whenſoeuer we are out of our place and calling, Satan hath a fit occaſion of temptation.

Care.

1 Where there is an immoderate care of outward things, there commonly is little care of inward good things: for if one haue inward good things, they ſo content the perſons that haue them, that they labour not much for outward things: if they want thē and deſire them, the carefull ſeeking of them bringeth a godly neglect of outward things, 1. *Cor.* 7. 30. 31.

Cenſures.

1 It is a marueilous thing that many will make more of a ſmall infirmitie in another, although that they ſee that the whole courſe of their life is truly to pleaſe GOD; then they make of groſſe ſins in themſelues, notwithſtanding they take no courſe at all in their life to pleaſe God.

Conference.

1 Being deſirous to ſpeake to the profit of others, he ſaid that he obſerued ſuch a ſilence in men as none could well break into it, and often ſuch a libertie of ſpeech as none can take hold of to turne it to good, he obſerued the cauſe of ſuch ſilence, to be ſome great griefe, or ſome deepe meditation occupying the minde, or ſome deadnes of ſpirit, or ſome worldly ſhame, or ſome deſire to ſpeake, and the Lord ſtaying the ſpeech, or the careleſnes in thē that ſhould heare it, in that they doe not deſire it: The remedie againſt this is either in humilitie to aske ſome queſtion, or to ſpeake ſomewhat, and not to giue place to ſuch deadnes.

2 In the moſt abrupt and diſordered ſpeeches of men, hee thought God diſpoſed them for his profit: and though preſently reaſon could prompt no reaſon why they ſhould ſpeake ſo, yet long after it would, for he was much affected with the fact of Iosias, who would not bee moued with the ſpeech of wicked Pharaoh, but entring battell was ſlaine: whereupon he would ſay, that no man was ſo good, but the Lord would ſometime let him fall into ſome euill, for his further humbling, and no man ſo euil, but the Lorde did conuey goodnes into him at ſome times, to make his condemnation the greater.

Conſcience afflicted.

1 A certaine man ſome yeeres afflicted in conſcience, ſayd, his continual agonies were as great as the paines of a man ready

to dye, and that he felt ſo ſmall comfort in Gods countenance, that hee would willingly haue ſuffered his bodie to haue liued in burning fire vntill the appearing of Chriſt, ſo he might then bee aſſured of Gods fauor towards him, yea his greateſt comfort was this, that though hee ſhould bee in hell, yet he hoped therein of Gods fauour to haue his torments mittigated with them that ſuffer leaſt. In all which troubles notwithſtanding no world of reward, no terror of tyrannie, could cauſe him willingly to doe the leaſt thing diſpleaſing to God, whom when the Lord releaſed, hee would comfort himſelfe in Chriſt, ſaying, that the diuell would take the aduantage of his ſorrow, to make him vnthankfull in good things.

2 We are either as a prince or as a peaſant, either moſt mightie aboue all princes, or moſt vile among the ſonnes of men. If all the monarchies in the world withſtood vs, our owne conſcience comforting vs, we rüled aboue al. If the vileſt vaſſall in the world riſe againſt vs, our owne heart condemning vs, we ſeeme to bee moſt miſerable of all.

3 He ſaid, howſoeuer men might deale with outward matters, yet when griefes and fancies grew in the mind and grieued it, nothing could ſurely cure them but only the word of God.

4 Hauing to deale with diuers humbled conſciences, hee would miſlike them that would not abide to tarrie the Lordes leiſure, but they muſt needes be helped at once; and by and by, as ſoone as they heard him ſpeake (of whom they had receiued a good report and opinion) they would then thinke farre worſe of him the euer before, for beſides that he that beleeueth, maketh not haſt: This is a comming rather as it were to a Magician (who by an incantation of words, make ſillie ſoules looke for health) then to the miniſter of God, whoſe words being moſt Angelicall comfort not vntill, and ſo much as it pleaſeth the Lord to giue a bleſſing vnto them, which ſometime he doth denie, becauſe wee come to them with too great an opinion of them, as though they were wiſe men, not vnto ſuch as vſing their meanes, yet do look and ſtay for our comfort wholly from God himſelfe.

5 Being asked how in the examining of our conſcience for ſinne, wee ſhould finde out the ſpeciall ſinne, he ſayd, that could not ſo well be done: for who doth vnderſtand the errors of his life?

life? but by oft examining of our ſelues, by acquainting of our ſelues with our owne eſtate, by earneſt prayer that God would reueale vs the ſinne, by oft hearing and reading the worde, by marking the moſt checkes of our conſciences, and reproches of our enemies, we might be led to the neereſt ſight of them.

6 Vnto one afflicted in mind he gaue this comfort: firſt, if you haue knowledge be thākful for it, & deſire the Lord to giue you faith: if you haue faith, which vndoubtedly you may haue, though not rightly diſcerning your ſelfe, you preſently perceiue it not: you muſt waite on the Lord for feeling of it: for many times he exerciſeth faith with temptations, before hee ſends feeling: And though it may be you ſhall tarry the Lords leiſure long, yet ſurely he will giue it you in time: In the meane time aſſure your ſelf, it is eaſie for euery one in glorious feelings, and ioyes vnſpeakeable to beleeue: but when a man feeling no ſenſible comfort in the Lord, can notwithſtanding beleeue in the Lord, and by faith waite on him; this mans faith is moſt great.

7 He gaue this aduiſe to one againſt the deadnes of the mind that ouertaketh the godly: firſt, ſearch the cauſe whether it be for ſome euill thing done, or for ſome good thing not done, for leauing ſome meane of ſaluation vnuſed, whether for ſome ſinne ſeene, but not repented of, or ſome ſinne repented of, but not ſoundly, or for vnthankfulnes. Secondly, vſe the remedie, pleaſe not your ſelfe in it, but rouſe vp your ſelfe as from a ſlumber, which willingly you would ſhake off from you: call to minde the ſpeciall & greateſt mercie of God, vſe the meanes. Thirdly, in the meanes offer thy ſelfe vnto God, waiting humbly, and patiently for the time of deliuerance, neither eſteeming too much or too little of thy affliction.

8 When one was troubled in mind, he gaue him this comfortable note: that although it came to paſſe, that after ſome trauell in the new birth, Gods graces were not ſo ſweet, and our ſinnes not ſo ſowre and grieuous vnto vs, as they were at our firſt entrance into regeneratiō: but we are now weaker in leſſe aſſaults, hauing afore been ſtronger in greater temptations: wee are not to deſpaire, but to conſider from whence this gracious progreſſe did come, namely of God, & not of our ſelues, who ſhewed himſelfe more fauourable in the beginning, both becauſe he would

not

not discourage vs, newly cõming vnto him, and for that we forsaking our selues, with a godly suspecting of our weaknes in the least temptations, might flie vnto Gods helpe by prayer, who in wisedome can hide himselfe vnder a cloude, partly for that he will looke to see some triall of strength at our hands, comming to some age in new birth; partly for that now we lesse forsake or suspect our selues, no not in great temptations, and so presumptuously trusting to our strength, and staying our selues with our owne staffe, we do not call to God for helpe; and not calling, doe not obtaine; and not obtaining helpe, wee take the foyle in the conflict: the Lord may make knowne vnto vs, that notwithstanding our proceeding in Christianitie, wee are still but men, and God alone is God.

9 He said to one troubled in minde, for a secret and small sin: I doe not so much feare this sinne in you, as the policie of Satan by it, either in that he will not stick to shew you the lesse sinnes, and hide from you the greater, or else by the quick sight of your secret and small sins, to cast vpon you an open and grosse sin of vaineglorie and priuie pride.

10 Afflicted consciences must not dispute too much against themselues, for their owne actions, for that being displeased with their owne persons, they cannot be pleased with their owne doings.

11 Hee tolde me in loue, this obseruation and experience, when any came with a troubled conscience for sinne, wisely to discerne whether they be meanely grieued with a generall sight of their sin, or whether they be extreamely throwne down with the burthen of particular sinnes: if so they be, then it is good at the first to shew that no sin is so great, but in Christ it is pardonable, & that there is mercie with God that he might be feared: so on the other side shewing the mercie to come from God, but so as they are nothing fit to receiue mercie, vnles they feele their particular and pricking sinnes. But if their sorrow be more confessed in generall things, then it is good to humble thē more and more, to giue them a terror of Gods iustice for particular sinnes: for experience doth teach, that this is the best way to obtaine sound comfort, both to see sin, and to be humbled to see sin, because often, men will more readily acknowledge greater sinnes they

they haue bin in, then that leſſe ſinne they preſently lie in to be humbled, that being throughly throwne downe, we may directly ſeeke Chriſt, and keepe no ſtay, vntill we haue found comfort in him, who then is moſt readie to free vs from our ſinne, and to comfort vs with his ſpirit, when we are moſt caſt downe with our ſinnes, and moſt feare them.

12 If the health of body be ſuch a thing, as is rather with comfort inioyed, thē in words to be expreſſed, how great is the peace of conſcience and ioy in the holy Ghoſt, which may be taſted but cannot be vttered?

13 There are ſome which haue peace neither with God, nor with themſelues, as deſperate heretikes: ſome haue peace with themſelues but not with God, as ſecure ſinners: ſome haue peace with both God and with themſelues, as repentant Chriſtians.

14 We muſt learne to pitie them that are caſt down in griefe of ſpirit, though they be alſo pettiſh: for it is an eaſie matter whē one ſeemeth much to bee quiet with God, to bee in peace with men, who often hinder our quietnes with God. Againe, we little know how great their deſire is to feele peace, which when they cannot feele, preſently they are made impatient: and yet ſee this was in Dauid the man of God, who found in himſelfe this diuerſitie of affections, which we ſo much wonder at, and ſpeake of in the childrē of God in our daies, he deuides himſelfe as it were into two parts, Pſalm. 43. 5. hee thought himſelfe ſometime very ſtrong in God, again at another time ſo caſt down, that he could on no ſide lay hold on any comfort in the world, yet more then that, he was tumultuous and fretting within himſelfe: and therefore learne this, thou that art vnmercifull to ſtay thy impatiencie, behold this thou that art afflicted, to ſtay thy griefe, and ſay not, oh, Dauid indeede was humbled, but I find another qualitie in my ſelfe; beſides I am pettiſh, I am vncomfortable and vnquiet with them, with whom I liue: for Dauid was both impatient and pettiſh. Here alſo learne of Dauid for thy mind to waite on God, for faith deliuereth both from griefe and anger, & cauſeth comfortable waiting, and not to make too much haſt, but to poſſeſſe our ſoules in patience, vntill God performe his promiſes vnto vs.

15 It is an vſuall temptation to afflicted conſciences to perſwade

ſwade them after ſome free deliuerance, that they are not to look to be deliuered againe, becauſe as the Lord hath been very liberall, ſo we muſt not weary and make tedious his bountifull dealings with vs, but we muſt know that the gifts of God are without repentance, & the Lord hath manifold deliuerances in ſtore, which is as impoſſible by vſe and often receiuing to waſte, as it is the Lord himſelf ſhould be deceiued: he will ſurely make an end of his owne worke in vs, and that for his owne glory, which as he hath appointed to be endleſſe in our deliuerance, ſo the meanes thereunto are alſo endleſſe: and therefore yet and againe, we are to learne againſt our vnbeleefe the vnmeaſurable treaſure of Gods goodnes in our ſaluation, yea when wee ſeeme as it were to bee in a whirlepit, and to bee caried with a violent griefe and gulfe of troubles, we know not whither, and are conſtrained oft to diue and plunge down (the waters of affliction running ouer our head) yet the Lord will recouer vs, and ſet our feete in ſtedie places if we be caſt downe, ſo we can but ſcraule vp againe: if we be reſiſted of Satan, ſo we can but kick againſt him, if we can but open our lips and accuſe his malice before the Lorde, there is found hope of comfort to be found of him.

Couering infirmities. 1 Gods children couer many infirmities in others vnder one good gift: the vngodly burie many good gifts in others vnder one infirmitie.

Contempt of the trueth. 1 When he was gainſayd in a generall trueth, becauſe the cauſe was not his own, but the Lords, he would more vehemently reproue ſuch a contempt of his miniſterie, and ſay: well, becauſe you bring ſuch an open reſiſting to me, on whom the comfort of your ſaluation doth conſiſt: I will anſwere you with no other argument then this, the next time you awake in the night, when there ſhall be none by you but God and holy Angels, and then you goe to pray to the Lord, conſider my ſpeeches in feare and trembling, if you can find comfort in your conſcience (examining your ſelfe without hypocriſie in your bed) or doe ſee the Lord grant your petitions, vntill you acknowledge this to bee a ſinne, to withſtand boldly and openly the Preacher of God, let me beare the want of credit with you hereafter: And when you ſee God denieth your comforts, and refuſeth your praiers, yeeld to his trueth.

1 He

1 He said vnto one troubled in minde, that hee should not much bee troubled in light things, but that rather in griefes we should make knowne our hearts vnto God, then deuoure them priuately: for if in carnall sorrowes we finde some ease when we make things knowne to our faithfull & louing friends, as to our parents, or to our brethren, much more are we to think it an ease to our spirituall griefs, if we powre forth our griefes into the bosome of the Lord, who is most faithfull to conceale, most louing to take pitie, and most able to helpe vs in all our griefes whatsoeuer. *Confession of sinnes.*

2 He obserued that men would make knowne many sinnes and infirmities, and yet retaine one which is the most secret, and oftentimes the most chief; as Moses had many reasons of his tergiuersation, & yet there was one secret reason, & that the greatest, which he would not vtter: thē he obserued the great mercie of the Lord, that though he might haue bin displeased, especially after so lōg promises for his refusall, yet he rather pardoneth this one infirmity of feare, (seeking to cure it, respecting stil his manifold good things beside) then forgetting his manifold good things would presse him with this one want: and therefore after many reasons, the Lord vouchsafeth to handle very gently his priuie sore, and to salue it on this maner: Nay Moses, there is one thing that thou feareſt most, and that is thine euill entertainmēt with Pharaoh, and the reuenging of his blood whom thou sheddest: but let not this stay thee, for they are all dead. This answer seemed to take away the greatest argument of tergiuersation, though it was least knowne: for presently vpon this comfort he takes his calling in hand, wherin also he noted, that how fearfull soeuer man is in respect of himselfe, yet when God enableth, and incourageth him, wee see he shall be inuincible, as Moses against Pharaoh himselfe.

1 One asking his aduise how hee might best auoide concupiscence, hee sayd to him, that a continuall examination of our selues by the law; a reuerent and daily meditation of the word; a painfull walking in our honest calling; a holy shaming of our selues, and fearing of our selues before our friends; a continuall temperance in diet, sleepe, and apparell; a careful watching ouer our eyes, and other parts of our bodies; a zealous iealousie to auoide *Cōcupiscēce.*

noide all occaſions of perſon, time and place, which might nouriſh concupiſcence; a godly frequenting of perſons, times, and places, which may breed in vs true mortification; together with an humbling of our ſelues with the ſhame of our ſinnes paſt, with the griefe of ſinnes preſent, and with feare of ſins to come: laſtly, a carefull vſing of faſting, prayer, and watching when neede required, (for he ſtill excepted continuall faſting:) theſe are the meanes to mortifie concupiſcence, which being wiſely, and in ſome conuenient time vſed with moderate exerciſe of the body: if they doe not preuaile, it is like that God doth call a man to the holy vſe of mariage: howbeit, it is to be obſerued, that in watching we are not to prefixe certaine ſet times, this day, or that day, but then to vſe it when God calleth vs vnto it by fit occaſion, without the which, the often vſe of theſe exerciſes will breede a want of reuerence of them.

Company. 1 He thought it not good at table, to be extraordinary either in ioy or ſorrow, vnles it were for ſome ſpeciall cauſe, but rather it were cõuenient priuately to a godly friend, or before the Lord to powre out our harts, and after the example of Ioſeph to make our affections knowne as little in companie as may be.

See before Affection.

Cauſe good. 1 There is no greater enemie to a good cauſe, then he that by euill meanes doth both handle and maintaine it.

2 He ſaid that men muſt profit by this, if hauing had good cauſes in hand, they haue had ill ſucceſſe: becauſe herein it pleaſeth God often to deny that vnto vs iuſtly, which men deny vnto vs vniuſtly, either for that he correcteth the ſame ſin wherein they liue, or elſe that they vſed not prayer, and truſted too much in the meanes, and not in God.

Deſpaire. HE obſerued this policie in Sathan, that to make men deſpaire, he would make them argue thus: I haue no faith in this and that particular. And contrarily, to traine men to preſumption, hee would make men argue thus: I haue a generall hope and faith, and therefore I doubt not but my faith is ſound in euery particular: both which are hurtfull.

2 When we diſtruſt of Gods promiſes, let vs ſet before vs the example of his mercie done to others, that we may be the more aſſured to obtaine faith: and when wee begin to preſume, let vs

ſet

ſet before vs the examples of Gods iudgements, that wee may pray for humilitie.

3 Many deſpaire of helpe, becauſe of their owne vnworthines, as though there were no hope of Gods mercie, vnleſſe wee bring in our gift, and pawne in our hāds to him: but this were to diſcredit the Lords mercies, and to bring in credit our merits, and rather to bind the Lord vnto vs, then vs vnto him: but if our ſins be great, our redemption is greater, though our merits be beggerly, Gods mercie is a rich mercie: if our caſe be not deſperate, and we paſt hope of recouerie, our redemption ſhould not be ſo plentifull: but when all ſeemes to goe one way, when heauen and earth, the Sunne, the Moone, and the ſtarres goe againſt vs, then to ranſome vs, and to make a perfect reſtitution, is to draw ſomething out of nothing; euen as in ſicknes, to haue either little danger, or in great danger, deliuerance by preſent meanes is nothing: but in extreme perill, when phiſicke can doe nothing, and nothing maketh for vs but the graue, then to be reſcued frō the graue, and to receiue our life from the pit is redemption.

Death.

1 As we muſt think of life as being content to die, ſo we muſt thinke of death as being content to liue: And they are as well to be liked of, that meaſurably feare death, as they who ioy ſo much at it; becauſe they that moderatly feare death, haue this in them more then the other, (which is alſo allowable by grace and nature) that they tremble at Gods iudgements.

2 He ſaid, he neuer durſt deſire to die, howſoeuer his continuall croſſes did afford him ſmall deſire to liue: therefore he feared and forewarned men of theſe kinde of wiſhes, becauſe often the Lord heareth a man in iudgement, though in ſome mercie, and when he wiſheth this or that affliction, he laieth it on him, ſo that after he cannot do that good to others, which to his own comfort he might haue done.

3 To one that ſaid ſhe feared death, he ſaid: As I would haue you to thinke of life, as being content to die, ſo think of death as you would alſo be content to liue: and as for the feare of death, I like as well of them that meaſurably feare it, as of them who ſo ioy at it, though I hope and like well of them alſo. Howbeit I ſee not this in thoſe, which is in them, and which is a thing both allowed by grace and nature, that is, that they tremble at Gods iudge-

iudgements; you will say, that notwithstanding you see not why you should not feare death, seeing you finde no comfort in life: to which I answer, that your life hath not bin without comforts, howsoeuer things gone are soone forgotten, though your comforts were not in the full measure hoped for, and it may bee that plentifull measure shall be giuen you in death. But what if you should die in this discomfort? for my part (as I my selfe looke for no great things in my death) I would not thinke more hardly of you, neither would I wish any to iudge otherwise of Gods childe in that estate of death: for wee shall not be iudged according to that particular instance of death, but according to our generall course of life, not according to our deed in that present, but according to the desire of our hearts euer before: and therefore we are not to mistrust Gods mercie in death, be we neuer so vncomfortable, if so bee it hath been before sealed in our vocation and sanctification.

Desire. 1 He said God looketh to the desires, not to the deeds of his children: and if we purpose to doe good, howsoeuer we finde ignorance, what, where, and when to doe good, God will direct vs in occasion, place and time, and in mercie wil pardon our weaknes, though we faile in the circumstances.

Dispraise. 1 When any told a thing that sounded to the dispraise of a man, he as not credulous in such matters, would make shew to the carnall plaintife, that he was as one not hearing, and would fence off the matter a long time by causing him to repeate often his matter.

Diet. 1 Because no particular rule can be set down how to amend excesse and defect in diet, this were the best rule generally to obserue, so to feede, as that we may be made thereby more fit either to speake or heare the praises of God with more cheerefulnes and reuerence.

Dreames. 1 A naturall dreame which commeth of naturall causes, easily slippeth away: but if our dreames dwell longer vpon vs, and leaue some greater impressiō in vs, they may be thought to proceed either from God or from the diuell. And by these it is good to profit, if they be fauorable, by thinking such a thing we might haue if we were not vnprepared for it: if it be cōtrary by thinking and forecasting, and fearing such an euill if the Lord be not

mercifull,

mercifull, becauſe God doth often correct ſome ſin paſt which we regarded not, or foreſhewes ſome ſinne to come which we were not afraide of: and an euill dreame doth ſhew ſome euill in the heart, either in ſome ſinne alreadie committed, or in ſome ſinne which may be ſhortly committed: if the dreame be terrible, it is good to auoide all the occaſions of that euill, and to giue our ſelues to praier, & not to giue too great credite to dreames, leaſt they weaken faith. The beſt is to be neither too remiſſe, nor too wiſe in them, but to labor to profit by them, becauſe the Lord by leauing ſuch long impreſſions in vs, doth as it were call vpon our conſciences not to paſſe them ouer without ſome vſe.

2 Being asked how one might auoyde the ſinne of vncleane dreames in the night, he ſaid, firſt it were good to auoyd all obiects and wandring thoughts in the day, and ſecuritie of praying againſt it at night. If theſe meanes did not preuaile, we muſt then thinke that God calleth vs to ſome more earneſt repentance for this or ſome other ſinne before committed: ſpecially we are to beware of companie, ſuch ſpecially as may ſtirre vs vnto euill; either labouring not to come into their companie, or hauing iuſt occaſion, to do it with feare and with prayer: and doing this, not to tarie longer then godly occaſion is offered.

1 Being asked, why a man after ſundrie and laborious reading in his calling, being deſirous by meditation to apply the things read vnto himſelfe, was ſo much interrupted, and violently, ſuddenly, and vnwillingly drawne into other conceits: he ſaid, it was either want of preparing and ſanctifying our hearts by prayer before we ſet vpon ſo holy an exerciſe, and therefore the Lord correcteth the pride of our wits and preſumption of our hearts, in being bolde to worke vpon holy matters in our owne ſtrength: or els for that we reſting vpon a generall purpoſe of thinking ſome good thing, or at leaſt not to thinke any euill, did not faſten our minde conſtantly or continually vpon ſome particular obiect: but ranging vp and downe, as hauing ſome part of our affections, ſtudies, and meditations voyde for ſome other matters, did not wholly and ſeriouſly ſet on the thing propounded to our ſelues. The trueth hereof may appeare hereby, for that which the heart is throughly ſet vpon, it is ſo attentiue to, that it can be preſent to no other thing at that inſtant, *Diſtraction.*

 eſpecially

especially if they bee hindrances to the thing taken in hand.

1 He sayd, after his great ioyes conceiued of some effectuall working of God in himselfe, he most commonly not long after fell into deadnes and dulnes, and thereby was humbled: so that vntill that he was prepared with some new grace from God, he was vnfit to receiue any new mercie at the hands of God.

2 Deadnes of the spirit is the graue of many heauenly graces.

ine. 1 Because in reading of examples we restraine duties to certaine persons, and wring our owne neck out of the yoke, or else we chiefly tye the mercies of God to them, and thinke they appertaine not to vs; it is good to learne certaine rules whereby we may know when the vse of the doctrine is generall, and when particular, which is set downe in singular examples. Three rules are to be obserued: first, if we reade of any thing in particular, we are to search whether in some other place in the Scripture, the same thing is not set down generally, that is, whether that which is commended, or discommended in some proper person, be not commanded or forbidden to all: if it be, then the vse of that is generall, not particular: but if it be a particular precept inioyned to some one, and no warrant found in the word of that to be done of another; then it is a thing personal, proper to some, not general appertaining to al. The second rule is, that whersoeuer there is a generall equitie of a thing, there is a generall practise to be had, howsoeuer we see it set down but in particular. The third is, wheresoeuer by the scope of the place there appeares a generall drift, either by some thing going before or coming after, though the present place seemeth to be particular, yet there is a general vse of the doctrine to be gathered out of it.

of 1 THe wicked that dare not boldly professe iniquitie, redeeme times secretly to commit: so though we haue not the strength to professe religion publikely, yet let vs redeeme times secretly to frequent the exercises of religion.

2 As it is but a small pleasure, so long as wee are in the garden, to be delighted with the smell of hearbes, vnles we gather of euery kinde some to carrie with vs, that so we may haue the benefit of the garde, though we be farre from it. And as it is but a small

a ſmall comfort to be rauiſhed with ſweete odors, ſo long as we are in the Apothecaries ſhop, and afterward to want them: ſo it is but a flattering ioy, nay rather a ſtarting ioy, no longer to be affected with the word and religion then we are in the Church: therefore wee muſt gather here and there ſuch things as may worke on our affections, when we be farre from the place where they grew.

3 We muſt vſe all exerciſes of reading, hearing, conferring, praying, ſinging and meditating: but we muſt not tye the working of Gods ſpirit to any one particular.

Experienc of our corruptions

1 We ſhall neuer be brought hungerly to ſeeke after Chriſt, vntill wee come by the laſt precept, to ſee and feele our naturall corruption, whereof we muſt not only haue knowledge, but experience alſo, as S. Paul had, Rom. 7. Now whereas the papiſts ſay, that this corruption is a ſinne in the vnregenerate, but not in the regenerate; we ſay it is a ſin in both. I ſay a bare knowledge hereof is not ſufficient: for euen the knowledge of our corruption, is not without the corruption of a priuie pride.

Faith.

1 IT is harder to beleeue in the abundance of worldly meanes, then it is in the want of them: for they as it were, are vailes ſet betwixt God and vs, they ſtay our ſight in them that it cannot pearce to God.

2 As the arme being ſoundly knit to the body, receiueth pith and ſtrength from the bodie to reſiſt all euill, and to draw all good things vnto it, and being put out of ioynt, and the ſinewes which did knit it to the bodie being looſed, it hath no ſuch force: ſo our faith being the meanes ſpiritually to ioyne vs vnto the Lord, wee receiue ſtrength ſo long as it is ſound, both to reſiſt euill and accompliſh good: but if it decay, and fall as it were out of ioynt, then we cannot draw that full ſtrength from the Lord, for our defence and ſtrength which we were wont.

3 When one asked him, whether we firſt receiued the ſpirit or the word to the working of faith, he ſaid, we firſt receiue the ſpirit; howbeit to feele our faith we muſt neceſſarily receiue the word. And although the ſmoke in reſpect of vs doe firſt ſhew that there is fire hidden vnder the aſhes, yet there was fire before the ſmoke came: ſo though the word firſt make knowne vnto

vs our faith, yet ſure it is that the ſpirit of God was giuen vs before, which wrought this mightily by the word.

4 As he that had but a dimme ſight to behold the Serpent in the wildernes was healed, as well as he that ſaw perfectly: ſo he that hath but a weake faith in the ſonne of God, ſhall neuer haue his ſaluation denyed.

Familie. 1 So often as we be asked of the welfare of our people, wife, or familie, we ought to take it as an occaſion whereby God ſtirred vs vp to pray for them, to giue thankes for them, and to examine our owne heart what meanes both in preſence and abſence we haue vſed for their good.

Feeling. 1 Though a man haue knowledge, yet he may want faith; though he haue faith, yet becauſe many euils come betweene, feeling immediatly doth not alwayes follow, nor after feeling ioy, nor after ioy practiſe.

2 It is not like we can do little good to any bodie, except we haue a feeling pitie and compaſſion of them.

3 If any be afflicted in minde for want of feeling, he muſt diſtinguiſh betweene Gods ſpirit and his graces in vs: for his ſpirit may liue in vs when his graces are dead in vs, Pſal. 51. For as by ſome extreame ſicknes life may be within one, yet it cannot be felt of the ſicke bodie: ſo in ſome great temptation, the holy Ghoſt may be in vs, and yet we not feele it. Howbeit, as by breathing neuer ſo ſhort we diſcerne life, ſo by the actions of the ſpirit be it neuer ſo little, we may iudge of the life of God in vs.

4 Such as for want of feeling be loth to pray, muſt learne, not to tarrie to pray til they find feeling, but offer themſelues vp into the hands of Ieſus Chriſt, & ſo humbling themſelues before him, pray on, and continue in prayer of faith, though not of feeling.

5 Though wee feele not the ſpirituall ioy which wee ſhould feele, yet let vs not be too much caſt downe; ſo that our conſcience tell vs, that we are readie to withdraw ſomewhat from our outward pleaſures, for want of this inward pleaſure; and that we haue not preuented or ſmothered out theſe ſpirituall ioyes, but are grieued that wee haue them not, and waite for the time to feele them: for of all things we muſt beware that we drawe not into their ſtead carnal ioyes, and ſo driue as it were into exile the working of Gods ſpirit in vs by them.

6 A certaine man complaining that he was comfortleſſe for want of feeling, receiueth this anſwere: Oh brother be of good comfort, we hold Chriſt by faith, and not by feeling.

1 One being curteouſly ſaluted and worthily commended of a gentlewomā, who ſaid, ſhe heard a very good report of him: he anſwered her, the like haue I heard of you: but God make our after fruites of the ſpirit more effectuall then the former, or elſe we ſhall not anſwere the glorie of God and good opinion of his Saints conceiued of vs. *Fruites of faith.*

2 There are two workings of Gods ſpirit in vs: the one inferiour, which bringeth but certaine fruites of the ſpirit, without any ſpecial fruits of grace: the other ſuperiour, and more certaine, when the ſpirit worketh an infallible ſanctification: the firſt may totally be darkened and fully quenched: the other hath but a particular eclipſe, and in meaſure may be dimmed, as it was in Dauid. Pſal. 51. but this is not finally quenched. As God made man ſo that he might fall, though afterwards he had mercie vpon him: ſo he regenerateth vs ſo, that we may fal, though afterwards he may raiſe vs vp againe, and will. And it is fearefull enough, that there may be ſuch particular decaies of it in vs, as to feele leſſe comfort in the worde, leſſe feare of ſinne, leſſe care of well doing, leſſe zeale in praying, leſſe fruites in the meanes: ſo that all our actions are turned to be bitter, which were ſweeter vnto vs, then any worldly increaſe vnto the worldly mā, or honey can be to them that loue it. Theſe are euident tokens of the ſanctifying ſpirit, to loue good, becauſe it is good; and to hate ſinne, becauſe it is ſinne: the more we grow in gifts, the more to hunger, the more to complaine of our vnworthines, the more to be humbled in our ſelues, the more meekly to iudge of others: when we are moſt quiet with all things, then to thinke our ſelues leaſt quiet, and then moſt to feare our ſelues; ſo to feele the graces of God in vs, and yet our ſenſe and feeling of ſinne is not leſſened, and to feare and quake at the firſt degrees and motions of ſinne; not leaſt they fully quench, but leaſt they coole the heate of the ſpirit in vs, here let vs not forget to feare: for if it be ſo that thou being the childe of God, canſt not finally fall, yet how will this grieue thee, if thy ſinne breake out to the diſhonour of ſo louing a redeemer? or though he keepe thy ſinne from flaming out, yet

vvhen thou ſhalt feele ſuch a burthen in thy ſelfe, that thou thinkeſt the vvorld cannot iudge of thy decayes, yet thou feeleſt leſſe comfort in the vvord, leſſe feare of ſinne, leſſe care of vveldoing, leſſe care of praying, leſſe fruite in the meanes, ſo as all thy actions are turned to be bitter, vvhich ſometimes vvere more ſvveete to thee, than any vvorldly increaſe could be to the earthly man, or honey to them that loue it.

Falling into ſinne.

1 If any doubt concerning this queſtion, vvhether the child of God might fall often into one and the ſame ſinne) theſe cautions and diſtinctions are to be obſerued. Firſt, vvhether the partie be generally called, or ſpecially touched: if he be but generally called, as all common Chriſtians profeſſing the Goſpell, it vvere an eaſie matter to ſlippe on that manner. Secondly, if the partie be effectually called, it is to be inquired, vvhether he be but a babe in Chriſt or no, or vvhether he be come to ſome good grovvth in Chriſt: for that if he be but a nouice, he may twice fall ſo. Thirdly vve muſt obſerue, if he be novv grovvne to ſome good age in Chriſt, vvhether the ſinne committed be a thing knovvne vnto him or not: if he knovv it not to be a ſinne, he may doubtles ſlip into it.

2 When vve conſider, hovv Noah, Moſes, and others fell in their latter daies, and hovv the moſt excellent men haue fallen, vve muſt earneſtly pray, rather that the Lord vvould take vs out of the vvorld, before that our life ſhould bring any offence to the Church, or ſlander to the Goſpell.

Feare.

1 Be euer afraide of leauing good vndone, leaſt the Lord ſuffer you to fall into the contrarie euill.

2 He thought vvhen he had no feare nor griefe, he could not profit.

3 Bevvare of immoderate feares, vvhich rather hinder the certainty of faith, then beate dovvn the ſecurity of the fleſh, and vvhich be the readieſt meanes to pull Gods vvrath vpon vs, in that they be the fruites of vnbeleefe, and ſuch as vvould tye the grace of God promiſed, to the preſent danger and deliuerance out of the ſame. The meane and middle path is, that vve ſhould feare and forethinke of euils to come, not as thinking that of neceſſity they muſt fal vpon vs, as though God could not or would not deliuer vs from them, but as they who being guiltie in this one,

one, deserueth to submit themselues to the hand of God, and acknowledge themselues heires of Gods iustice or wrath in this or that euill: yet so as we meete with the Lords mercie, who is both able and willing euen then most of all to assist and deliuer vs, when we most feare, and through this godly feare are reuerently humbled vnder the hand of his maiestie. For if naturall parents knowe then to mittigate the stripes of their correction to their children, when they see in them a milde and meeke submission of themselues, vnder the hand of their authoritie, and yet so fearing them as gouernours, as hoping for mercie in fathers: if they haue that wisedome by so much to make their hand in correction the heauier, by how much the childe to be beaten is the stubborner; we must then thinke this mercifull wisedome and consideration to be much more in the Lord, from whose brightnes the parents haue receiued these sparkes.

1 In our meetings and feastings we are to look to our selues; if good speeches be vsed we must be thankful; if euill sorrowful; if things not meerely euill, not greatly to torment our selues. *Feastings.*

1 This aduise he gaue, that it was good to discerne of them whom we much receiue into our companie, least we lose the credit of the Church conceiued of vs. For although many seeme and shew themselues to be well disposed, yet because there be so many corruptions in our nature, it is heauenly wisdome to discerne of men: wherefore it is good for vs to consider with what soundnes of iudgement, & power of true knowledge they do speake: first looke what sight they haue of inward corruptions. This humilitie teacheth true wisdome, and the sight hereof would make truly knowne Christ and him crucified. For many who haue a little confused knowledge will much be talking, but for want of this knowledge they are not so sound. Secondly, wee must see how ready they are by their soundnes of knowledge, and feeling of inward corruptions, to doe good to others with cheerefulnes, and to speake of the infirmities of others with compassion and griefe: for many for want of this sanctified knowledge, will rather bitterly and openly declaime against the infirmities of others, then either wisely admonish them or brotherly pitie them. *Friendship.*

2 He said, the best way to haue comfort in any of our friends, was to pray for them, and that he neuer had more ioy in any, the

from them whom he moſt prayed for, and in them moſt when he prayed the oftener, and vehementer for them preſent or abſent: for this is a true token of loue, to pray for them whom we loue.

3 Though he was moſt ſeuere to his friends and kindred, ſo long as they were not recõciled to God: yet once being wearied with one, he ſhut vp the matter with this ſentence; It is wonderfull that diuers hearing the ſame word of God ſpoken, one ſhuld beleeue, and another ſhould not beleeue: but I am rather to thanke God that I beleeue, then to ſearch out a reaſon why another doth not beleeue; and as I am to be thankfull for my ſelfe, ſo am I for others.

4 Like as naturall men doe well by naturall wiſedome: ſo we ought much more to be ſtirred vp to doe well by ſpirituall wiſedome. And as it is commended for ſpeciall wiſedome in our Sauiour Chriſt, Ioh. 2. that he did not commit himſelfe vnto all men, becauſe he knew what was in their hearts: ſo it is a ſpeciall token of wiſedome in vs, on the contrary not to commit our ſelues vnto all men, becauſe wee know not what is in their hearts.

Grace of God.

1 HE feeling on a time the grace of God aſſiſting him in a thing which of himſelfe he diſpayred of, ſayd: Oh how eaſie are the waies of man, whileſt the Lord doth gouerne him, and how is he beſet as with a hedge of thornes, when the Lord doth not aſſiſt him.

2 As we are careful to vſe the meanes of our ſaluatiõ, ſo muſt wee wholy referre the bleſſing of the meanes, to the grace of God: neither as ſome do thinke, that we can obtaine or continue the graces of God in vs without vſing the meanes, (for that is but a dreame of fantaſticall ſpirits) neither as the maner of ſome is, ſo to truſt to the meanes, as neglecting to pray for the grace of God in them: which is but a prepoſterous zeale of ſuch as are not rightly inſtructed in the way of their ſaluation.

3 It is a profitable note to obſerue, when extraordinarie gifts of God be for our good, and when for our hurt. If our extraordinarie bleſſings driue vs more carefully to ſeeke to the ordinarie meanes, then it is of Gods mercie: but if they ſlacken our care in the ordinary meanes, and puffing vs vp with a ſpirituall pride, cauſe

cauſe vs to reſt in them, then they are for our further condemnation: as if God bleſſe vs marueilouſly without prayer in any thing, if we are driuen more to prayer by it, this is of God: if it cauſe vs to leaue prayer, it is perilous.

4 There is nothing ſo precious as Gods grace, which changeth the face of heauen and earth: and nothing ſo vile as ſinne, which openeth hell, and ſtaineth the earth, and ſhutteth vp heauen.

5 As of all gifts, the gift of Gods ſpirit is the deareſt, ſo the loſſe of it is moſt dangerous: for beſides that, we know how few taſte of it, and with what paine they that haue gotten it keep it, and with what hard brunts they that loſe the graces of it recouer them againe, we may coniecture the greatnes of the loſſe, by our experience in other things: they that haue bin in reputation for their riches, and are become bankerouts, are grieued and aſhamed; how much more then ſhould their griefe be, who by the riches of Gods graces haue been comfortable to themſelues, and honourable among others; and now by the decay of thoſe gifts, haue loſt both the ſweete ioy and peace in themſelues, and their credite with God, and in the conſcience of the godlie?

Godlines.

1 His loue euer grew to a man, as he knew the man to grow in godlines, and his loue decayed, as the graces of God decayed: firſt he was grieued, and then his loue was ſlacked.

2 As it argueth great height and willingnes to ſinne, when men fearing to ſinne in the day, redeeme, and ſteale time to ſin in the night: ſo it ſheweth a great height and willingnes to godlines, when men being not ſufficiently contented to doe good in the day, ſtretch their well-doing euen to the night alſo: wherein they ſhew themſelues to be free from vaine glorie, that none ſeeing them, yet they doe good for the loue of God, and not for outward things.

Good workes.

1 A man may truly iudge himſelfe to be truly willing to doe any good, when he ſtriues al that he can to do it, although he can not doe it as he ſhould.

Griefe for ſinne.

1 We cannot heartily be grieued for that ſinne in another, whereof we haue not made great conſcience in our ſelues.

2 The things that are euill and grieue vs, ſo farre as wee ſee them with griefe hurt vs not.

3 This is the beſt remedie againſt ſinne: rather to be grieued that we feele not our ſinnes pardoned with God, then that wee are knowne to be ſinners among men; and that we be readie to ſhame our ſelues, that God may haue the glorie, acknowledging ſhame and confuſion, and the whole hell of temptations, to be due vnto vs, and glorie and praiſe, and compaſſion to be only the Lords. For this is a ſpeciall marke of the childe of God by temptations mightily humbled, if that he be readie to ſhame himſelfe for his ſinnes, to glorifie God in his mercie.

4 Seeing a woman lamenting for the ſinnes of the people, he ſayd vnto her, (not purpoſing to cauſe her to ceaſe from ſo good an action, but admoniſhing her to looke to her affections) you ſhall well trie your heart, ſayd he, if this ſorrow for ſinne be firſt bred for your owne ſinnes, and from your ſelfe proceede to the ſinnes of others. Againe, the meaſure of your mourning muſt be agreeable, and proportionable to the ſinne. Laſtly, your griefe muſt ſo be for the perſon, as you may be moued rather to pitie and pray for him, then to hate and deſpiſe him.

5 That is true ſorrow and griefe for ſinne, which neither can by outward pleaſures be ſtollen away, nor by continuance of time be taken from vs, but onely in Chriſt.

6 Becauſe great, naturall and worldly ſorrow and ioy, will cauſe a man to breake his ſleepe at midnight, he would trie himſelfe whether ſorrow for ſinne, or ioy in ſaluation had cauſed him to doe the like.

7 His greateſt ſorrowe was, when either hee ſpake of ſome good thing that was not in himſelfe, and the greateſt ioy he had was in the contrary.

8 As by nature we are long and hard to be brought to be grieued for ſin: ſo being once downe, we are hard to get vp, and to riſe out of our griefe againe. For two extremities attend vpon vs, the one to be grieued and feared too little; the other, to be grieued and feared too much: the one makes vs ſecure, and the other dead and dull. To meete with theſe two, it is good in time of ioy to thinke what iudgements haue befallen vs heretofore, what may befall vs hereafter. In time of humbling we are to conſider what mercies we haue receiued, and what merties are ſtored vp, and tarrie for vs againe: and ſurely, no one thing makes griefe

griefe more to waſte vs, then the forgetfulneſſe of Gods mercies paſt, and the carefulneſſe of them that are to come: though mercies ſucceede mercies, yet the ſea of Gods mercies is neuer drawne drie, if we claime hold of thē by our former experience.

1 THe cauſe why mens hearts are hardned now adaies, may be this in part, becauſe they ſee as great gifts of learning, tongues, and ciuill life in papiſts, and heretikes, as in Gods true ſeruants. Euen as the cauſe of Pharaohs obſtinacie was this, that being willing to be deceiued, he would not obey the Lord, becauſe other Sorcerers in Egypt could do (as he thought) as great matters as Moſes and Aaron. *Hardnes of heart.*

2 To one that complained of hardnes of heart, he ſayd, you muſt waite for comfort, and know, that you can now no more iudge of your ſelfe, then a man ſleeping can iudge of things which he did waking: or a man wandring in the darke can diſcerne of bright colours: for as the one may (while he waketh) do excellent things, and yet now neither he himſelfe knoweth of them, nor any other can eſpy them in him: and the other may be among flowers, and for want of light, can haue no vſe of his eyes, nor pleaſure in the obiect: ſo you haue done great good things whilſt GOD gaue you a waking heart to put them in practiſe, and the light of his ſpirit to diſcerne his graces in you, though now, you haue neither the ſight nor ſenſe of them: and this is the thing which deceiueth and diſquieteth many: they looke for that diſcerning of themſelues (when in them Gods graces are more oppreſſed) which they had when Gods ſpirit wrought in the ſweeteſt and fulleſt meaſure in them: and becauſe there is ſome intermiſſion of the worke of new birth, they thinke it is a flat omiſſion in them of the ſpirit of God: but as it is a tokē of a minde too preſumptuous and infatuated, in time of dead ſecuritie, to perſwade our ſelues ſtill of that ſafetie, for hauing thoſe graces which ſometime we had; ſo it is a ſigne of a minde abiect, and too much diſpayring, to thinke that becauſe that wee haue not euen preſent feeling of theſe ioyes, glorious and vnſpeakeable, which wee haue had; therefore wee neuer had them heretofore, or that wee ſhall neuer haue them againe hereafter.

3 Admo-

3 Admonishing one to preuent hardnes of heart in his child, by godly and discreete correction: he sayd, that because children incline often to the sinnes of their fathers, parents correcting, should in wisedome first consider, if it were not a sinne before in themselues (vvhich they gaue them as it vvere) which now they are about to correct, and finding it so, that they should be humbled in themselues; and being humbled, proceede to correction, in praier, in the feare of God, in vvisedome, in loue, and desire of their conuersion, and in that measure as correcting their ovvne sinnes, after a sort in their ovvne children. For men begetting children vvithout regeneration, giue a naturall propagation of their sinnes, vvithout some speciall blessing of God: and none in regeneration begetteth any vvith such gifts of nature; vnles they become nevv borne, they haue no good thing in them.

Heresie. 1 Men be more grieued for murther and adulterie, then for superstition and heresie; because these be *peccata rationis*, the other *affectionis & actionis*: the one goeth vvith a priuie pride, vnder colour of deuotion, the other are euer apparant, and are accompanied vvith outvvard shame and confusion.

2 As the Gospell first began by simple fishermen to be preached, but afterward being receiued in loue, grevv to the other more learneder sort: so, for not receiuing the vvord in loue, but hauing our eares tickling to nevv doctrine, heresies and sects, beginning novv amongst vs but in the simpler sort, and ignorant men of the countrey, are like to inuade the best learned. And God purposing to punish the coldnes of our age, can as vvell novv send an hereticall spirit, not onely into the common people, but into 400. learned preachers, as he did in times past send a lying spirit in 400. prophets.

3 Euen as poligamie vvas not very hurtfull, so long as it vvas vvithin Lamech his house, and vvhen it prest into Abrahams familie, got great strength, and preuailed much. So ill opinions are then lesse hurtfull, vvhilest they are amongst the vvicked and ignorant: but vvhen they get fauour amongst the learned and godly, they begin to be most dangerous.

Heart. 1 The heart is Gods ovvne part, and that vvhich must goe to the Lord. Novv as nothing might be imployed to common vses, vvhich vvas sacrificed by the priests vnder the lavv: so the heart which

which is the Lords, must not be applied to any other vse then to his seruice.

1 Nothing more bewrayes vnbeleefe, then not to stay the Lordes leisure: as contrariwise, watching and wayting on the Lord shewes faith: for those hastie and vnquiet spirits, when they see not speedy redresse according to their expectation, they either murmur in impatiencie, or they will ease their griefe by seeking vndirect meanes. And sure as nothing in prosperitie is a greater token of Gods fauour then to feare our selues: so in aduersitie this is a pleasant pledge of our patience, when we can wait and attend on the Lord, for the time and the maner and the measure of our deliuerance. There be some principall properties of true waiting. The first is to waite in our selues: for many will not outwardly murmur, and yet inwardly they boile and fret in themselues: and many will abstaine from outward impatiency, which looke to the inward estate of their hearts but a little. But it is good for vs to begin here: for if there be a quietnes of the heart, there cannot be any great disquietnes in the tongue or in the hand. The second propertie is to waite on the word. Many wil say they waite on God, & yet they are marueilous impatient, if ye charge them with impatiencie: but weigh their waiting by the word, and it will not abide the triall, it will not goe for good. Looke what faith we haue to waite on God, vnlesse it be taught out of the word (which is as true as God himselfe) it is not found. Some will be content to waite on God, but it is not to haue their obedience and faith in the worde, but to obtaine some thing the sooner which they desire. But this is no true waiting, to waite rather for our owne profit, then for Gods glorie. The third propertie is, to continue in it. Euery mā by nature can wait for a while, so he may know a certaine and definitiue time of his waiting: but to offer our obedience in waiting, and not knowe for how long or how little we shall waite, this is the fainting of the soule: for if it were determined to vs how many daies, or moneths, or houres we shuld waite, the hope of the profit drawing neere, and of a terme drawing out, would sustaine vs: but to leaue all moments, and conditions to the Lord, and to be in a continuall seruice and expectation, this is hard for flesh and blood. Wee must learne to amend this fault, by considering how iustly the Lord may

Haste how it argueth vnbeleefe: and of watching and waiting.

may suspend this answere, and helping of vs, for that our sinnes are not sufficiently bewailed, or our faith is not sufficiently purified, or his graces not sufficiently wrought in vs. The fourth and last propertie is, to continue waiting with a kind of vehemencie, keeping vs from faultring or fainting in our hope, though it bee long ere our sute be answered, or our daunger be helped. To be vehement a while, or lesse importunate long, is little worth: but to haue our affections hot, and for a good thing, and not to slake the heat in long continuance of time, and not to be made remisse or dead in the sute of our desires, though no appearance of our deliuerance appeare, is hard indeede. And here to meete with an obiection, we say vehemencie argueth faith, and vehemencie bewraieth want of faith. Faith when no deferring of our desire doth breake the power of our zeale: want of faith when without all hope, we are greedy and rauenous to haue our request, or els we cast all off.

Hearing of the worde.

1 Some reioyce so much in the hearing of good things preached, that they forget to bee humbled for their wants. Againe, other alwayes looking vpon their wants, walke not thankfully for Gods graces toward them. The meane way is the best, so to reioyce in the grace of God, that wee bee humbled for our wants, and so to mourne for our wants, that we praise God for his graces.

Humilitie.

1 Many deceiue themselues with a bare opinion of humilitie: and that this were a true triall of humilitie, if we would willingly suffer our selues to be taught of our inferiours: and if we would patiently abide our selues to bee admonished of our faults.

2 Heathen men were humbled by their dreames, we are not humbled by the word: they that will not profit by Gods iudgements in others, shall feele them themselues. We haue no claime to Gods mercie offered in the Gospell, vntill we be humbled by his threatning in the law.

3 We must be like children in three things chiefly: first, in respect like little babes. Secondly, in regard of innocents. Thirdly, in respect of them that are growne from childhood. First, babes are neuer quiet, except the pap be in their mouth; or else hauing late been at it, they are well fed: so ought we still to desire

to

to lye at the foode of our ſoules, and to finde vnquietnes in our ſoules, if we be long from it. Secondly, weaned children, though they are not without naturall corruption; yet this corruption doth rather ſhew it ſelfe by imitation, then by action: and if they do any euill, it is rather violent then permanent. Thus ſhould we be, not making an occupation of ſinne, but occupated of ſinne; not forecaſting patternes of ſin, but bending our minds how we may not ſinne; we are violently drawne thereunto by another, rather then voluntarily commit it our ſelues. Thirdly, they that grow out of childhood, doe things beſeeming manhood rather then childiſhnes: ſo, though babiſh things both in life & doctrine become vs being babes, yet hauing paſt our childhood, the Lord lookes for more manly ripenes both in knowledge & in holines of life, though our perfect age be not conſummated before the reſurrectiō. As little children, whether in teachablenes to good, or reformablenes from ſinne, are either wonne by a faire word, or allured by a trifling benefit, or awed by a checke, or feared by a frowning look, or ſtilled by ſeeing another beatē before them, or elſe quieted by the rod: ſo if we be children, either the promiſes of God muſt affect vs, or the mercies of God muſt allure vs, or his threatnings in his worde muſt awe vs, or his angrie countenance muſt feare vs, or his correcting of others muſt humble vs; or elſe the corrections of God vpō our ſelues, muſt pul vs down: but as thoſe children are of moſt liberall and ingenious nature, who are rather allured with faire words, then driuen to dutie with the rod; ſo they are moſt gracious, which are moſt broken with the conſcience of their vnkindnes, more prouoked by the promiſes of God, then by all the curſes, thundrings and threatnings of the law: but they that are affected with neither, degenerate as yet from the affections of children.

1. He obſerued ſome who outwardly liued an honeſt and ciuill life, yet lying hypocritically in ſome ſin, were conſtrained in death, or before, to vtter it to their ſhame. Which kinde of iudgements are moſt neceſſarie, that God might ſhew himſelfe to be God, and his threatnings to be true, that the wicked might leſſe reioyce in their exceeding in pietie, and that Gods children might be raiſed from their ſecuritie. *Hypocriſie.*

Iudgements. 1 IN our moſt earneſt matters we muſt be iealous ouer our own heart, and then eſpecially examine and call to account our affections: becauſe that in ſuch a caſe there is either ſome ſpeciall worke of God, or elſe it is ſome notable worke of the fleſh, or of Sathan. And whereas it is a common pedagogie of the ſoule, that in all things we had neede to aske the gouernment of God by his word and ſpirit: for the preſent a man knoweth what he is, but not what he ſhall be, in this or that action: when we cannot gage the depth of our heart, we muſt impute it to want of prayer, and the not trauailing with our heart how to doe the things in wiſedome.

2 Though al exerciſes of pure religiō purely vſed, do ſtrengthē iudgement & whet vp affections, yet reading, hearing & conferring, do moſt ſtrengthen iudgement, and in part whet on affections. But praying, ſinging, & meditation do moſt chiefly whet vp affection, but in part ſtrengthen iudgement and vnderſtanding.

3 Being deſired to giue his iudgement of a weightie matter, he anſwered: Sir, neither am I able to ſpeake, nor you to heare: for that we haue not prayed, indeede I may talke, and you anſwer as naturall men; but we are not now prepared to conferre as the children of God.

4 He fatherly exhorted men to labour for increaſe of iudgement: firſt by reaſon, then by example: by reaſon thus, without ſoundnes of iudgement, it is a more difficult trauailing for the childe of God with his owne heart to any fruite. Againe, not being ſtayed in iudgement, one ſhall be troubled to commit and afraide to doe many things, which indeed he might lawfully and comfortably doe if hee had knowledge. Thirdly, wee ſhall not without good knowledge ſatisfie our godly deſire in perſwading or diſſwading any, for that we cannot doe ſo aſſuredly, ſubſtantially and effectually as we ought and would doe. By example he exhorted men to conſider of the Prophet Dauid in his Pſal. 119. he prayeth for knowledge, hauing no one thing oftner then this, *Teach me O Lord thy ſtatutes, &c.*

Sound ioy. 1 The more one taſteth of heauenly things, the leſſe is his ioy in earthly things: the more one feeleth earthly things pleaſant, the leſſe ioy can he haue in heauenly.

1 There

1 THere are many who haue a generall knowledge of the trueth, but when it comes to particular practiſe, they are hindred with profits, pleaſures, and ſelfe-loue. *Knowledge.*

2 They whoſe knowledge is in ſwelling words, and painted eloquence of humane wiſedom, being but a doctrine of the letter, in their death they are as if they knew nothing of Chriſt crucified: and whereof comes it, that there is ſo much preaching, and ſo little learning? but becauſe men preach and delight to heare plauſible nouelties, to pleaſe the eare rather then the ſimple power of the word to pearce the heart: they take the bone, and refuſe the marrow: they are content with the ſhell, but want the kernell: and not onely the law killeth, but alſo the Goſpell: that is, the letter of the Goſpell being miniſtred without the ſpirit. Aske the wounded conſcience, what comfort it is to heare that Chriſt dyed for our ſinnes: nay aske if this gall not as much as the law it ſelf, ſo long as it is rather conceiued by reaſon, then receiued by faith.

3 He ſaid, how after he knew God, he deſired by prayer two things principally: the one, that he might loue the Saints: the other, that he might willingly and profitably beholde the iudgements of God in others: which as God in mercie had granted him, ſo he confeſſed this fruite thereof, that vnleſſe he had ſeene ſuch iudgements, hee ſhould haue fallen into many troubles, which now through Gods grace hee had eſcaped, by ſeeing and hearing the cauſes of theſe miſeries in others. For when he ſaw how God dealt with others, he ſearched his owne heart, whether he had been or was ſuch a man: he perſwaded himſelfe he might be ſuch a one hereafter, and therefore he repented before Gods iudgements came on him: if euer he had done the like, by prayer and good meanes he was made more carefull for falling into it hereafter.

1 THe loue of the creatures hindereth vs in good things, but the vſe of them furthereth vs therein. Gods children look to the ſpiritual vſe of thoſe things, which the worldlings vſe carnally. *Loue of the creatures.*

2 Sometime good outward gifts hurt the beholders, when they hurt not the poſſeſſors: as we may ſee in the beautie of Sara

and Ioseph: which thing ought to humble vs in the desire of outward things, and to make vs thankfull for a mediocritie.

3 Then we haue a sure testimonie of our loue to good things, and of our hatred to euill, when no punishment nor reward can either driue vs from good, or draw vs vnto euill.

4 He said, that if he had once seene any effectuall worke of Gods spirit in any man, he could neuer but hope well of him. If graces decayed, first he was grieued, and then his loue decreased in him.

Madnes. 1 A Great cause of madnes is impatiencie of minde, or els the sudden wrath of God vpon a man for doing something against his conscience.

Matrimony. 1 One may know whether his wife bee brought vnto him of the Lord by these three notes. First, if there bee any agreeing or proportionable liking each of other, and that in the gifts of the minde, concerning their generall calling, as zeale, faith, godlines; and also concerning particular calling. Secondly, if they being thus consonant doe vse good meanes, as the word, praier, and consent of parents in their contracts, and then the good order of the Church in their meetings, and if they vse no charmes, nor vnhonest or vnlawfull meanes. Thirdly, that their hearts be sincerely affected to Gods holy ordinance, so that first they respect this end, to haue a helper to Gods kingdome, when each of them hath said in their soules, I will seeke out one in whom I may see mine owne image of faith, loue, holinesse, &c. that will helpe me to Gods kingdome. Againe, when they doe not marrie for riches, beautie, or such like outward things: but when they desire mutually to doe the duties which they owe one vnto another. Besides, they must haue a desire to hasten the kingdome of Christ, by fulfilling (so much as in them lieth) the number of the elect: and vsing it as a remedie against incontinencie. And so we see condemned here all marrying of yong men with old women, when there can bee no hope of procreation.

2 Vnto a gentlewoman that was afraide that her good will was suspected to her husband, being farre from her, in that hee receiued not the letters she sent him, he said: If your conscience did

did excuſe you, he could not condemne you, and God will make knowne your heart vnto him: if your own hart condemne you, then can hee not excuſe you, no not although he thought very well of you.

3 As a louing husband will not take away his loue from his wife for ſome particular wants, ſo long as ſhe keepeth her loue wholly and truly vnto him: ſo the Lord will not caſt off his louing kindnes to vs for ſpeciall wants, or frailtie in particular commandements, ſo long as we generally labour to pleaſe him.

4 When one asked him concerning marriage, whether it were good to marrie; ſeeing ſometimes when concupiſcence pricked him, hee was moued to it, and ſome other time when hee felt no ſuch thing, he thought he might abſtaine from it. He anſwered, many come haſtily into that calling, not vſing the means of trying their eſtate throughly before; as namely, whether they by praier, faſting, and auoiding all occaſions of concupiſcence, haue the gift of chaſtitie or no? Many vſe ſome of the meanes, and not all: many vſe all the meanes, but a ſmall time: therfore it is good to vſe firſt the meanes, not part of them, but all of thē; not for a while, but long, and attend vpon the Lords ordinance. If ſo bee that all theſe things will not preuaile, waite when the Lorde ſhall giue iuſt occaſion of vſing that eſtate, to his glorie and our comfort.

5 Hee thought it to bee a good ceremonie for the father to giue his daughter in mariage before the congregation, if ſhe either be a virgin or a yong widow, to ſhew that ſhe made not her owne match, but that ſhe made it by her fathers conſent. And being asked how it ſhould bee if the father were dead, hee ſaid then he would not haue the mother to doe it in the congregation, but thought it good for the father in his teſtament, wiſely to appoint ſome vicegerent to doe his dutie. If any man do this rather at the appointment of the yong parties, then at the appointment of the parents, it is an abuſe. Now that there muſt be in all lawfull contracts the conſent of parents, he ſaid, firſt children are a part of mens goods, as in Iob 1. it appeareth in that Satan hauing commiſſion to ſet on the goods of Iob, did ſeaſe on the children of Iob. Secondly, if in the law a damſell might not performe her vow vnto the Lord, her father miſliking it: then

much leſſe (as it is probable) may a damſell performe promiſe to a man, her father miſliking it.

6 He ſaid he could not away with ſuch as would marrie too ſoone after they had buried their wiues, but that it were better for abſtaining a time, to ſhew themſelues humbled vnderneath the hand of God in that croſſe: and to teſtifie that it was no light loue vnto the parties whom they loued in the Lord. For beſides that, it is almoſt vnnaturall, to get another body in bed, before the former be rotten in the graue: it is a thing of euill report impugning common honeſtie, in that it may offer offence vnto the friends of the parties departed, and giue occaſion to thinke that their loue was but light, being ſo ſoone forgotte, as alſo for that it may giue occaſion of ielouſie to the parties to be married and to their friends, in that they may feare, that their loue will be as light and little to them, as it was to the other before. And although any ſet time for diuers circumſtances cannot be preſcribed, yet vſually a yere were but ſufficient for this purpoſe of abſtinence.

Markes of the children of God.

1 There be ſome notable markes to know whether our iourney be to heauen or to hell. Firſt, if a man be ſo cloſe that he will not open his way, whither he purpoſeth to go, yet you ſhal eſpie out his intent by obſeruing which way his cariage is ſent: if our cariage goe after the fleſh, to the fleſh we ſhall come: if after the ſpirit, to the ſpirit we ſhall come. Secondly, if a man conceale his voiage, yet you ſhall diſcerne him by his inquirie this way or that way: if we aske which is the way to Canaan, and where the way lieth in the wilderneſſe, it is an argument he is going to the promiſed land. Thirdly, albeit he would keepe his iourney neuer ſo priuie; yet he is bewrayed, if when in hearing a man ſpeake againſt his countrey, and diſpraiſe his prince & people, his blood beginneth to riſe, he findeth himſelfe grieued, & ſtandeth in defence of his countrey. So, if whē men diſgrace Gods word, ſpeak euil of his miniſters, or reproch his Saints, we find our ſelues moued, and not able to containe our ſelues from reprehenſion: that is a token we are trauelling towards heauen.

Meditation.

1 Meditation is the very life and ſtrength of reading, hearing, praier and Sacraments, without which they are made weak and vnprofitable vnto vs.

2 Medi-

2 Meditation is that exercise of the minde, whereby we calling to our remembrance that which wee know, doe further debate of it, and applie it to our selues, that wee might haue some vse of it in our practise.

3 In meditation two parts of the soule are occupied, in
- Remembring some thing heard or read.
- Gathering some other thing vpon that which is remembred, as namely, in finding out the
  - Causes.
  - Fruites.
  - Properties.

4 The worke wrought in the affections is this, that they are framed either to loue or hatred, hope or feare, ioy or sorrow, according to the diuersitie of the thing which the reasonable part hath seriously considered of. For example, a man then meditateth on the word, when hee so remembreth it and museth on it, that he goeth frō point to point, applying generally some things vnto himself, and wisely examining how the case stands betwixt the Lord and him in those things, whereby he seeing what is like to follow vpon it, hath his heart stirred vp to put some thing in practise.

5 In hearing of the word with others, and reading of it by our selues, wherein we think we haue to deale with me, because those are but outward things, many men will carrie themselues cheerefully: but there is nothing more tedious vnto vs, (without Gods speciall assistance) then by meditation to call our selues to account before Gods iudgement seate for that which wee haue heard, and to deale with our harts in good earnest for the doing or not doing of the things we haue learned: and without hypocrisie to lay our hearts naked before God, accusing our selues whē we come short of any thing, praying also for grace therein, confessing our sinnes that we haue bin rebuked of, and crauing forgiuenes: acknowledging his mercie where we haue receiued any thing, and begging for the continuance of it: and so to depart away either more humbled in our selues, to auoid sin more carefully, or comforted in the Lord to goe on forward in well doing, more cheerefully.

6 A great companie of men, and euen many professors haue

an euill opinion of meditatiõ, becauſe (hauing purpoſed to paſſe their time in mirth) they feare if they ſhould deale thus ſtraightly with themſelues, leaſt it would make them melancholike and heauie: vpon which occaſion, they wil not ſo much as abide to bee alone, nay in the company of graue and ſober men: and to keepe them from this, ſome of great place are content to maintaine Ieſters, &c. But if we will conſider the profits which come to thoſe who vſe meditation, and the hurts which fall on them who vſe it not, we ſhall be eaſily perſwaded to imbrace it.

Commodities of meditation, and hurts of the want thereof.

If wee meditate of thoſe generall rules which we haue heard out of the word, we ſhall many times ſee more cleerely into the trueth of it, then he that preacheth, or at leaſt more then he expreſſed vnto vs. For by the ſpirit of God we ſhall be taught to applie it more particularly to our ſelues, then he did or could doe, becauſe we are moſt priuie to our owne eſtate.

7 Thoſe that much meditate, become thereby the godlieſt men, and moſt profitable to themſelues and others: becauſe meditation ſo increaſeth knowledge in vs, as that it eſpecially breedeth good affections, and quickneth them moſt, being begun in vs, and by our affections we are carried to practiſe goodneſſe in our ſelues.

8 Contrariwiſe, they which vſe not meditation, cannot attaine to that knowledge which otherwiſe they might haue. For wee ſee that a ſcholler of a moſt excellent wit, cannot attaine to great learning, if hee meditate not of the things read vnto him: how much leſſe can wee which are dull and blinde, concerning ſpirituall things?

9 Furthermore, the knowledge which one gets, whileſt it ſwimmes in the braine, and is not ſetled in the affections by meditation, is but a vaniſhing knowledge. For if perſecution befall vs, or if heretikes trie vs with ſubtil arguments, or if Satan tempt vs, we ſhall be ſhaken from our former knowledge. But contrariwiſe, a ſetled perſwaſion of the heart, is hardly or not at all ouercome.

10 Thoſe

10 Those who omit meditation, haue their knowledge for the most part grounded vpon other mens sayings and writings, and they bring themselues into this bondage, to beleeue al to be true that their writer saith, because they haue not examined it.

11 Want of meditation destroyeth the memorie, and causeth men to trust altogether to their bookes: so as if they haue time sufficient and store of bookes, they are able to speake with great admiration of the hearers, and yet of the same matters can scarse speake to a priuate mā tolerably to his edification and comfort, because he hath but spoken it out of the book, and not laboured to make it his owne by meditation, that thereby hee might finde out how to applie it to his owne vse, and the benefit of others. Want of meditation takes away the vse of knowledge.

Rules for meditation.

12 First: Let the word bee the obiect, and beware of mingling it with mens deuises: Psal. 1.2.26.119.99. Secondly: Heare, reade, and conferre much with reuerence and diligence, else our meditation may be erronious: Psalm. 119.99. The Prophet was wiser then his teachers: therefore he had instructions and conference before his meditation. Ioshuah and Timothie were commanded to reade before, and then to meditate.

13 Meditate but of one thing at once, and at one time, according to the prouerbe: *Hoc age.*

14 Though hee who is come to strength of meditation, can make his vse of all places and companies: yet euen these, and much more other, not growne to such ripenes, must be careful to chuse time and place, and to sequester themselues from all lets, that might carrie them away, when they will giue themselues to earnest meditation, as Iob did, who whilest his sonnes were banquetting, kept himselfe apart. And they are to vse fasting, that they may bring themselues into the presence of God, and see into the depth of their owne corruptions.

15 In meditating of a point, wee must first trauaile with our iudgement and affections, before we come to make vse of it in our hearts.

16 We must know that there will neuer bee found nor abi-

ding fruite of meditation, vntill our heart be found and ſincere, and dehorting others from ſin, looke that we our ſelues hate it.

17 Before and in all we muſt pray that the ſpirit may be giuen vs, that wee neither adde nor detract, that wee goe not too farre, nor come not too ſhort.

18 We muſt euer bee mindfull to bee thankfull vnto God, when he bleſſeth vs in our meditation; elſe we ſhall be buffeted in our next meditation.

19 Being often troubled ſuddenly in his deepeſt meditatiõs with diſtractions of minde, hee tried whether they were of God or not, in this manner: if they did either bring ſome euill thing paſt into his minde to humble him, or ſome good thing to comfort him and make him thankfull; or if they did inſtruct him in any thing to come, leauing an admonition in him to be circumſpect, then he took them to be of God: but if they drew his mind from the things preſent, to roue and wander after other matters, he preſently ſuſpected it, and fell to prayer, to be eſtabliſhed in his preſent calling, from whence his own corruptions and Satan went about to leade him.

20 He had often in his publike miniſterie and priuate conference, a ſudden failing in memorie, ſo as by no meanes he could recouer himſelfe in thoſe things he purpoſed to ſpeake: in which caſe he vſed this remedie, preſently to groane in his heart, and to humble his ſoule vnderneath the holy hand of God, not buſily to ſtand troubling and toſſing his memorie, becauſe hee knew and had often proued, that this was the beſt way to turne away this euill.

21 To reade and not to meditate, is vnfruitfull: to meditate and not to reade, is dangerous for errors: to reade and meditate without prayer, is hurtfull.

22 The cauſe why our meditations & praiers are no ſtronger in the night, is becauſe we ioyne not with meditatiõ the examination of our harts vpon our beds: which if we did in ſome truth, it would keepe vs from drowſines, and want of reuerence in our praiers; aſwell as worldly men are kept waking, by thinking on worldly matters. Here we are taught by Dauids example, when we want the more ſolemne and beſt meanes, to make a ſupply by often and ſincere vſing of ſuch priuate meanes as we can.

1 We

1 We must neuer be so moued at the reproches of enemies, as at the not profiting of friends: that is, such as be, or ought to bee the ioy, crowne, and glorie of our ministerie, for whom wee haue prayed, and with whom wee haue trauailed for their saluation. For as these men alone giue all the credit to our ministerie in weldoing, so they doe farre more discredit it by euill doing, then all others, at whose hands we looke for no such things. And for this cause wee may not bee so moued to see the common sort of people offend, because what marueile is it if they faile in duties, when others which are continually taught, doe so often slip and fall? *Ministerie. Ministers.*

2 Ministers should most frequent those places, where God hath made their ministerie most fruitfull: they should herein be like the couetous man, that where they haue once found the sweetnes of gaining of soules, thither they should be most desirous to resort.

3 Hee feared much the preposterous zeale and hastie running of yong men into the Ministerie, because as iudgement, so also stayednes, and moderation, vse, experience, grauitie in ordering affections, and the hauing some masterie ouer corruptiō, was needfull in him that should teach others. And he obserued the extreame in our age, to bee contrary to that in the first age, wherein men being but slenderly brought vp, it was very long ere they were vsed in the Church: but now education being bettered, they are too soone imployed. Too hastie a triall must not be made of mens gifts to their hurt that vse them, and that haue the vse of them.

4 If ye aske, whether a man may not lawfully desire to be in the Ministerie, or no? I answere, that in the Ministerie are two things; a worke and a worship; a dutie and a dignitie. The work and dutie to the glorie of God, & the good of his Church, a man may desire: The worship or dignitie, to serue our couetous mind, is not to bee desired. It is good before wee come to the complet function of the Ministerie, there should be some training vp by degrees in the schooles of the Prophets. Acts 20. We reade of the training vp of certaine Disciples at Corinth and at Antioch: Paul was first a Disciple, then an Apostle: Iosh̄ua vnder Moses, Samuel vnder Ely, Elisha vnder Eliah, Salomon vnder Nathan, Baruch

ruch vnder Ieremie, Timothie vnder Paul, were trained vp. And ſure it is good, firſt to be of the children of the Prophets; then a Prophet, then a Paſtor. Firſt Chriſt calleth ſome to be domeſtical Diſciples, Luk. 6. after he ſendeth them forth, Luk. 10. and then they preach moſt fully, when after his aſcention they had receiued the holy Ghoſt. Now if this order were in the Prophets times, why ſhould it not be much more in ours? In the commonweale there is a training vp of the gentrie, before they be inſtalled into Magiſtracie. In the Court, no man at the firſt is admitted to the higheſt titles and functions, but according to their giftes and practiſe. In naturall things, wee will not commit our bodies to euery Phiſition, and profeſſor, but make inquirie after him who hath had the longeſt experience. Then it is good, firſt with Ioſua, Samuel, Eliſha, Salomon, Baruch, and Timothy to be humbled: then with Moſes, Hely, Elia, Nathan and Paul to be honored. For what age requireth this more then our headdie old age of the world? wherein yong men are ſomewhat forward, and yong men haue yonger iudgements, yonger affections, vnſeaſoned ſpeeches, and vnſeaſoned ſpeeches bring retractions, and retractions to their diſcredit.

Mirth. 1 When a gentlewoman asked him if he were not ſometimes merrie. Yes, ſaith he, we are often merrie, and ſometimes we are afraide of our mirth.

Mercie. 1 The way to ſee the length, depth, bredth and height of Gods mercies, is firſt with ſhame and ſorrow to ſee the length, &c. of our owne ſinnes.

Memorie. 1 The beſt art of memorie, is to be humbled at Gods threatning, and comforted at his promiſes: for ſure it is, that exceeding griefes or exceeding ioyes, leaue great impreſſions in vs.

2 The beſt art of Logicke is to reaſon *E conuerſo*, out of that ſaying of Paul: *There is no temptation hath ouertaken you, but it hath ouertaken others.* And to ſay thus, There hath no temptation ouertaken others, but the ſame may ouertake vs. This will teach vs to ſpeake charitably and profitably of other mens infirmities.

Occaſions of euill. 1 GOdly men are not in daunger of groſſe wicked women: wherfore we muſt haue a greater carefulnes of our ſelues, when

when wee are in companie of ſuch as profeſſe godlines. And ſo in all euils beware of ſecret and colourable occaſions of euill, wherein ſome make a ſhew of good, being guiltie of great offences.

1 PAtience then poſſeſſeth the ſoule, whenſoeuer all our outward wants are ſupplied by patience. *Patience.*

2 There are many who haue ſet a preſſe on their hearts, and purpoſed to exempt themſelues from all griefe: others eate vp their hearts with griefe, as the fleſh of the body is eaten vp with a corroſiue, and ſo make themſelues dull ſtones, rather then feeling members: the meane is not to bee too quiet, as without all griefe; or to be vnquiet too much, as being without a God. For the firſt, it is marueilous, that Satan in times paſt being made knowne, only by colours, by a flaming breath, by a hollow voice, by hornes and clawes, and ſuch ſenſible things, was much more feared, then now by the cleerer ſight of the trueth being deſcribed, to bee a ſpirituall and more ſecret aduerſarie, felt before he be ſeene, at hand before we be aware of him, and bold to ſet vpon the beſt euen in their beſt eſtate; and yet is leſſe feared then before he was. For the ſecond, it is marueilous he ſhould bee too much feared, ſeeing he hath but a deriued power, and therfore a limited power; and therefore a power leaſt to be feared. If wee feare him too little, he makes account of vs without taking any great paines: if too much, he is the prouder and bolder to take ſome paines about vs.

1 They are not to bee pitied in their griefe, which ſorrow not with ſome griefe for their ſinnes. *Pitie.*

1 Wee often want outward things, becauſe wee eſteeme no more of inward graces. *Pouertie.*

2 It is the policie of Satan to lay before vs the great benefits which we want, to cauſe vs to murmur for them, and to diſgrace the preſent benefits which we haue, leaſt we ſhould be thankful. We muſt not deſire to come out of the fire of affliction, vntil the Lord thereby haue purified vs as fine gold for his owne vſe: but ſtill thinke that the continuing of the croſſe, is the continuing of ſcouring away ſome corruption.

3 The Lord oftentimes giueth his childen no other riches, but

but his promiſe made vnto them, which they muſt wholly depēd vpon, vntill the Lord ſeeing them readie for the thing in the teſtament bequeathed vnto them, ſhall in wiſedome giue them their legacies.

4 The Lord will haue vs to begin with good things, though our beginnings be ſmall: the diuell contrary. In euill things God would haue vs feare the very firſt beginnings: the diuell contrarie.

Preaching. 1 It is to be feared, that by reaſon of our long peace and eaſe, mens teachings will become glaſſie, bright and brittle: for that preaching is alreadie growne ſo cold and ſo humane, that the ſimple preaching of Chriſt doth greatly decay: & that the great peace and quietnes which men haue in themſelues, ſhall deſtroy the power of godlines out of them.

2 If we preach things whereof wee are not fully perſwaded, or if we bee perſwaded of them, yet if they are not found according to trueth, they will trouble our conſciences afterwards.

3 Hee obſerued that many would receiue the word of God publikely preached with reuerence, and being priuately ſpokē, they made no ſuch account of it: wherein men ſhewed themſelues not to reſpect the preacher of God & his word, but ſome other thing. And that ſome men (which was a foule ſinne, and worthie publike reprehenſion) would heare a man willingly in the Church, and gainſay his doctrine at home. Wherein they bewraied, rather that they heard for ſolemnitie of place, more then for any deuotion.

4 In denouncing the iudgements of God, either priuately to one, or publikely to more, the miniſters of Chriſt ſtill ought earneſtly and inwardly to bee moued to pray, that that euill which the Lord foreſhewed them by the word to fall on ſuch ſinners, might be turned away: ſo farre muſt they bee from ſpeaking in wrath.

5 Some preachers doe much inueigh againſt the bodie, crying out that it is the enemie of the ſoule: when notwithſtanding we are rather to nouriſh the bodie as the friend of the ſoule, for the exerciſe of repentance, and mortification, and ſanctificatiō: and on the contrary, the ſoule is the enemie to the body in vſing it to ſinne, for that there is neuer any corrupt action in the bodie,

die,but there hath been first a corrupt motion and sinfull affection in the soule.

6 He was alwaies desirous to be in the place of publike reading, praying and preaching, euen of conscience to Gods ordinãce,were the preacher neuer so meane. For if he spake of iudgment,hee either increased(as hee said) or confirmed his knowledge. If the speaker had great wants,euen these wants did humble him,and made him to meditate inwardly of that truth whereof the preacher failed: in so much that sometimes hearing the wants,and then meditating of the truth,he could aswell be enabled to preach againe of that text,as if hee had read some Commentarie.

1 We cannot be drie in the graces of God,so long as we resort to Christ by feruent prayer. *Prayer.*

2 If you wil aske any blessing at Gods hands,begin with crauing his fauour: Psal.4. If you would auoid any crosse, begin first with repenting and crauing pardon for thy sinne. Psal.32.

3 He in all things would aske counsell of God by his word and prayer,thinking he could neuer well do good to others,vnles he had also first done well to his owne soule. And he obserued, that taking in hand things more suddenly, hee either was crossed in the doing of them,or if he had any present fruite, yet he saw it was not an abiding and remaining fruite.

4 It is good to vse euery night as soone as wee awake some exercise of prayer or meditation, and to preuent the morning and euening watch in thinking on the word.

5 Hee compounded with himselfe three times a day to pray for those things which he preached, vsing also daily three portions of Psal.119.

6 They pray not altogether of fashion,who see their infirmitie in praying,and are grieued for it:and they that in deede doe pray onely of fashion,doe not see it: and this imperfection doth not so much displease the Lord,as the griefe in vs for our imperfection doth please him. And though it come to passe that God doe crosse a vehement prayer, and doth grant our prayer when we pray coldly, it is not either to make vs to surcease frõ zeale, or to slip to coldnes in prayer,(for that is the way either to heresie or prophanenes) but to teach vs that we must not on the one side

ſide truſt too much to the meanes, as though we would tye God to our praying, & to encourage vs on the other ſide to vſe praier, when ſeeing the Lord hath heard vs praying faintly, he wil ſurely heare vs when we pray feruently.

7 Sometimes in a good action, vſing good meanes with an vpright heart to a lawfull end, yet our praiers be vnfruitfull and our labours want ſucceſſe: then let vs remember, that in all theſe there were ſecret imperfections, and that the Lords deferring is, that wee being better prepared by humilitie to be thankfull, he may grant our requeſts in richer manner and meaſure.

8 When one ſaid to him after long conference and prayer: Sir, I haue troubled you oh my brother. Not ſo, ſaid he, I neuer felt it by well doing, and if I may pleaſure you, it is as ioyfull to me as any thing can be: for for this cauſe I liue.

Praiſe.

1 Vnto one that with many wordes diſabled himſelfe, hee ſaid meekly: O why doe you ſo much ſeeke your owne praiſe? for it bewrayeth a priuie corruption of nature, that by too open diſpraiſe, deſireth to ſtirre vp his owne praiſe and commendations.

Parents.

1 Seeing a godly man hauing his ſonne in his armes, whom he loued tenderly, he ſaid to him: Sir, there is the matter of your reioycing, God make it the matter of your thankſgiuing.

2 The Lord hath corrected the immoderate loue of parents towards their children, ſpecially when it was grounded on nature more then on the gifts of GOD; as wee may ſee in Abraham, who ſo loued Iſhmael; in Iſack, who ſo loued Eſau; and in Dauid, who ſo loued Abſolon.

Proſperitie and peace.

1 Men ought to vſe all good meanes in the time of peace, and before troubles come: and yet though (becauſe outwarde things are as a vaile to hide Gods face frō vs) we cannot vnderſtand good things ſo eaſily in proſperity; or if we vnderſtand, we hardly haue the feeling of them: we muſt therefore ſtill vſe the meanes in hope of that fruit and comfort that commeth in time of trouble, vnto which time God often reſerues our greateſt feeling, becauſe it is the moſt needfull time of helpe.

2 And if it be ſo that in our proſperitie wee haue not ſo vſed the meanes, yet are we not therefore in aduerſitie vtterly to diſpaire of comfort, becauſe the worde was giuen for mans helpe

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who needeth meanes, not to helpe God who can comfort without meanes: neither are we to bee out of heart, though our conscience tell vs that wee haue vsed the meanes in some weaknes: for the Lord pardoneth our infirmitie, and crowneth our sinceritie in them.

3 Browne bread and the peace of the Gospell is good cheere.

4 He said surely that long prosperitie will breed either heresie, or securitie, or some great aduersitie: and that howsoeuer mē did little feare these plentifull daies, yet when prosperitie is full, and come to a repletion, there must needes follow some rupture, and the abundance of wealth must needs haue an vlcer to break out in one place or other.

Rebuking or reproouing of sinne.

1 BEing asked how a man might reprehend, hee answered: first, looke that you haue a ground out of the word for reprouing: then looke if it stand with your calling to reproue: afterward consider if some other man might doe it more profitably then you: then looke before whom you reproue, least you hinder the credit of the partie with his friends, and increase his discredit with his foes. And againe, if by all occasions of calling, person, time, and place, the Lord hath put you in this place to rebuke sinne; consider you must put on you the person of the offender, that as you spare not his sinne, because of the zeale of Gods glorie, so you presse it not too farre, because of compassion to a brother: then looke that with these, your heart bee right in zeale and loue, and so call for Gods assistance, before you speak, his grace in speaking, and for his blessing after your speaking, if any thing be left out that might haue bin profitable: please not your selfe in it, but be humbled for it, though some infirmities be in you: yet shall they not doe so much hurt, as Gods ordinance shall doe good.

2 Wee must rather winne men with a louing admonition, then gore them with a sharpe reprehension, that we may easily worke vpon them afterward.

3 If we thinke we may speake, wee will speake too soone: if we may keepe silence, we will hold our peace too long: when we much loue the persons to whom we speake, wee slacke our zeale

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in rebuking of ſinne: if we be zealous againſt ſinne, we ſlack our loue to the perſon.

4 Wee may rebuke publikely a publike offence of a priuate man on this manner: My brethren, ſuch a ſinne hath paſſed from this place, the guiltles need not to be offended, the perſon guiltie is to repent of it.

5 His manner was both in eſpying and reprouing of ſinne, he would not alwaies more ſharply reproue the greater ſinne, nor more earneſtly reprehend the leſſer ſin: but meaſuring the accidents and the circumſtances of the ſinne, with the qualitie and degree of the ſin it ſelfe, he did ſee that ſome appurtinances with the ſin, did aggrauate or extenuate it: ſo as a greater ſin, with ſome circumſtances he thought leſſe to be reprouable, and ſome leſſer ſinne with ſome accidents, to bee more condēnable: euen as we ſee that the Lord did ſtrike with death the man that with a high hand did but gather ſtickes on the Sabboth, and yet puniſhed not others ſo grieuouſly, who of infirmitie did more deeply prophane the Sabboth.

6 If by admonition we may winne and ſaue ſoules, and for want of due admonition wee loſe and deſtroy ſoules: and when we are admoniſhed, we either deny the thing, or els we quarrell with the affection of the ſpeaker, and finde many faults: for we had much rather haue our conſciences priuily touched, thē our names openly diſhonored: yet when wee haue chafed with our owne ſhadow, and diſputed with our owne reaſon, it will come to paſſe that we ſhall ſpeake reuerently of him behind his back, whom we much gainſaid in words before his face: neither for all this vnpatient bearing of an admonition, muſt wee leaue of, or marueile too much at the little ſucceſſe of this dutie: for either we ſinned in the manner of doing, or in the want of wiſedome, or we would too much haue gloried in our ſelues, if we had done good, or too much grieued with our ſelues if wee had not done good, or wee did conuince iudgement generally, or not obſerue the applying of things to their circumſtances particularly, or we doe all without loue or without prayer, and ſo though we plant and ſow, God denieth the firſt and the latter raine to bleſſe our labours. Againe, wee are to comfort our ſelues vnder hope of time to come: for experience proueth, that at the firſt receiuing

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of an admonition moſt hardly, haue after moſt profited by it: and others receiuing an admonition very gently, haue loſt the fruits of it afterward very negligẽtly: for many curteous natures are as waxe, ſooner able to receiue the impreſſion of an admonition, but leſſe able to retaine it. Againe, a more heroical nature, is as waxe not ſo ſoone admitting the print, as ſurely keeping the print being made. Many notwithſtanding had rather ſleepe in the whole skin of their ſenſeleſines of ſin, and therefore giue intertainment vnto flatterers, whom for a while they loue, but afterward moſt grieuouſly hate: for when a flatterer comming to haue ſome bootie is denied, hee will reaſon on this maner: Sir, I did you this good, & therefore I deſerue this pleaſure. Nay rather he ſhould ſay; I haue not done good but euill: and therefore it is the mercie of God that I loſe the wages of my ſinne. For let vs learne this as a rule of our life, neuer to truſt him that will cõceale a ſinne in vs; nor againe to miſtruſt him too much that will not willingly be admoniſhed at the firſt. For as a furious or frenzie braine, can by no meanes away with him that ſhall lay any hands vpon him, though it were for his profit: ſo, ſo long as we be in impatiencie, we ſhall ſuffer no man to ſpeake vnto vs, though it be for our profit: but after ſome lightning our minde being eaſed, we marueile at our ſecure impatiencie, and are readie to ſhew our ſelues thankfull vnto him that would haue a care to draw vs out of ſuch a ſinne.

1 As good natures doe not helpe of neceſſitie to regeneration: ſo euill natures cannot hinder Gods purpoſe in calling, if the meanes with his mercie and bleſſing be purely and painfully vſed. *Regeneration.*

1 Satan vnder the colour of repentance, bringeth many into an extreame ſadnes, and ſticknes in vſing the creatures of God. Againe, vnder pretence of Chriſtian libertie, and deliuering of men from extreame griefes, he allureth them to an immoderate and an vnſanctified mirth, and intemperate vſe of the creatures of God: ſo blinding iudgement, he afterward corrupteth affection. *Repentance.*

2 One complaining vnto him for the not feeling of his corruption, which did ſometime imbolden him to ſinne, and to adde

one ſin to another, as to ſhuffle a little ſin vnder the repentance of a great ſinne, and to deferre the ſorrowing of one ſinne, vntil the more generall accompting time, when we ſhould ſorrow for more and many ſins, his temptation touching him on this manner: Why feareſt thou to commit this one ſinne and this little ſinne, which is as pardonable by repentance as the former ſins, which are more in number and greater then this, ſeeing thou maiſt repent for this ſinne when thou repenteſt for them all? He made this anſwere: In ſuch a temptation, becauſe Satan is very neere, wee are to tremble vnder the hand of God, to feare our ſelues, to ſtriue in praier, & to mourne for the temptation: wherby Satan would cauſe vs after not to diſpute with it, but ſuſpecting our ſelues to be rather readie to adde ſinne to ſinne, then to repent of any ſin, howſoeuer Satan would blind vs with a kinde of repenting, we muſt ſtay vpon the power and helpe of God.

Reproches. 1 He ſaid, although he was ſubiect to many and grieuous reproches, yet two things did euer comfort him: the one, that his heart was well, and not euill affected to any man: ſecondly, that going alone, he could humble himſelf and pray to God, that the authors of ſuch reproches might be pardoned.

Riches. 1 Sometimes good outward gifts hurt the beholders, when they hurt not the poſſeſſors, as we may ſee in the beautie of Sara and Ioſeph: which thing ought to humble vs in the deſire of outward things, and to make vs thankfull for a mediocritie.

2 It is a iuſt iudgement that earthly riches doe deceiue our hearts, whē heauenly riches do not delight vs; that the outward things ſhould carrie vs away, when heauenly things cannot ſo much preuaile with vs. Well, howſoeuer gold or ſiluer goe here on earth for the greateſt riches before mē: godlines is the greateſt riches before God and Angels in heauen.

Reading. 1 We muſt in reading the iudgements of God obſerue this rule: If any man will trie concluſions againſt Gods concluſions, he ſhall proue nothing in the end but himſelfe to be a foole: and if he fall in his triall, by how much the more he might bee admoniſhed, by ſo much the more he ſhall bee without excuſe: there are many that feare, Pſalm. 14. where no feare is: but there are more that reioyce where no cauſe of ioy is.

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1 AS Isaacks intent being to blesse Esau, hindred not the will of God in blessing of Iacob: so the corrupt intent of the minister doth not hinder the blessing of God in the Sacraments, being his owne ordinance. *Sacraments.*

2 After one had asked his aduice for sitting, or kneeling at the Lords table: he sayd, As for such things, let vs labour what we may, to doe as much as we can for the peace of the Church.

1 Securitie is a forerunner of some grosse sinne, or of some great crosse. *Securitie.*

2 We must ouercome our vnwillingnes and sluggishnes betimes in good things, and preuent delayes at the first; because it is certaine the longer we delay, the worse.

3 There is a great corruption in our natures, which makes vs most dul when we haue most meanes. This ariseth either because when we haue the publike meanes more plentifully, we vse the priuate more sparingly: or because we do not so much esteeme of the meanes, ordinarily administred, as we doe when they are lesse familiar vnto vs: or if the Lord seeing vs too immoderatly desire the place where we are, denieth vs the benefits and fruits of the place to correct our desire: or for that we promised to our selues too large a hope of freedome from many euils, by the meanes of the word, therfore it pleaseth the Lord to proue vnto vs that they are nothing vnto vs without the blessing of his holy spirit. Or this may arise from the temptation of Satan, who because he would make vs discontent with our present estate and calling, and to hunt after new; therefore hee sheweth vs all the inconueniences of the place present, & hides all the profits; and shewes vs all the profits of the place where we haue bin, or shall be, and hides all the inconueniences. Or because when we were the best in a whole towne, & saw nothing in others but corruption, wee pleased our selues, and prouoked our selues more to good things; & being among many good men, we make not so much of our goodnes, and grow something secure, and trust too much in the goodnes of the place and persons. Or in that wee like of our selues well when we are teaching and instructing others, and are more impatient of silence in our selues, and to bee instructed of others. Or because we would still be getting praise by bringing out, but wee are loth to store vp treasures both new

and old for time to come, when as yet there is a time of both. Or we more see this, because the last complaint seemeth the greatest, though indeede wee haue suffered as euill; euen as a man thinketh his sicknes present to bee sorer then any sicknes past. The only remedie against this dulnes is, continually by prayer, and vsing the meanes to striue against it.

Singing. 1 He wished all men which would sing, that in singing they euer sing with affection and feeling, or else haue a mourning in their heart that they cannot doe so.

Sinne. 1 If wee goe on still in sinne, God will goe on still in iudgement; but if our hearts relent from sin, God will release his sentence of punishment.

2 To a Courtier complaining of the occasions of euill, hee sayd: Though you haue occasions of sinne offered, yet the cause of sinne is still in your selfe.

3 Because God worketh the sense of sinne by degrees in his children, he suspecteth them, who at euery sinne named, would shew themselues forthwith troubled.

4 Sinne is such a canker that it spreadeth secretly, & there is such a chaine of sins, that he that yeeldeth to one, draweth on another; grant a little one, and a great one will follow: wherfore as it is good wisedome not onely to auoide the plague, but to eschew euery little ragge that may seeme to carrie the plague: so it is heauenly wisedome not only to auoide grosse sinnes, but all such shewes of sins, as may draw on the other. And as wee count it policie, not to go as neere the riuers banke as we can, least suddenly or at vnawares we should slip in: so it is spirituall policie, not to go too neere sinne, least we be ouertaken of it before we be aware of it.

5 It is our corruption to be scrupulous in sinne in the beginning: but when wee are entred in a little, wee runne ouer head and eares.

6 This is a sure experience, whether the sinne which hath often assailed vs shall get dominion ouer vs or not: if the oftner we are tẽpted, the more we are grieued, the more we striue against it, the more we labour for the contrary vertue, we shall shortly bee conquerors ouer it. But if the first comming of sin wrought some griefe in vs, and the often comming of it makes our griefe

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the leſſe, and cauſeth vs to ceaſe to vſe the meanes of withſtanding it, and to be careleſſe in the contrary vertue, then it were to be feared that that ſinne in time ſhould preuaile againſt vs, and that we ſhould get no victorie ouer it.

7 Though it is hard to finde out our ſpeciall ſinnes, yet by often and diligent examining of our ſelues, by earneſt praier that God would reueale vnto vs our ſinnes, by often hearing & reading the word, by marking the moſt checkes of our conſciences and reproches of our enemies, wee might bee led to the neereſt ſight thereof.

8 That is true griefe and ſorrow for ſinne, which neither can by outward pleaſures bee ſtollen away, nor by continuance of time be taken from vs, but only in Chriſt.

9 If Gods children are readie to ſlip in a moment; how much more daungerous is the eſtate of the wicked, who are willing to fall cõtinually? It is wonderfull to ſee a poore ſinner readie to ſound and fall dead almoſt at euery ſinne, which a man would thinke to bee nothing to feare him, or driue him to this feare; & yet when aduerſities, ſtrange iudgements, perſecutions and death do come, to be exceeding patient, comfortable, courageous and valiant. And againe, it is ſtrange to ſee others, who marueile that men will ſuffer themſelues to be feared with ſins, and aske what men meane to ſtand trembling at the worde of God: yet let ſicknes come, or if the hand of God be vpon them, or let death come towards thẽ, they quake at the name of ſicknes, death or hell; and either they proue very ſenceles & blockiſh, or els they be in a moſt deſperate eſtate: yea if God begin to recken with thẽ, euery countenance of a godly man, euery chirping of a bird, and drawing neere of the leaſt and weakeſt creature towards thẽ, euery ſhaking of a leafe, mouing of a ſhadow, euery noiſe of the ayre appaleth their courage, & maketh them moſt fearfull cowards. They feare moſt when Gods iudgements are executed, which feare leaſt when they are threatned: & they feare leaſt when Gods iudgements are accompliſhed, which tremble moſt when wrath is denounced. Wherefore if wee long for courage, and lothe cowardiſe, againſt the euill day, let vs labour for a good conſcience, which breedeth true boldnes, and flie from ſinne, which bringeth a ſpirit of feare vpon vs, as daily

experience may teach vs. It is better to feare the euill to come, when onely feare, and not euill is vpon vs, then to feare then, when besides the feare, the affliction it selfe is come, which so sorely besetteth vs, that we haue no libertie or leaue to breathe for any comfort, or to hope for any deliuerance.

10 They that will haue a true faith in Christ, must beleeue in him, that he is our wisedome, righteousnes, sanctification, and redemption. Are then thy cogitations confounded? Seest thou no knowledge, not so much as a literall knowledge of Christ, but al is doubtfulnes, all is dulnes, al is deadnes in thee, as though thou neuer knewest, heardest, readest, or learnedst any thing? Now know & beleeue, that whatsoeuer knowledge, experienced power of vnderstāding, was in Iesus Christ, the same is made thine; he is thine annoynting, that will teach thee all. Hast thou knowledge, & yet thy life not brought agreeable or proportionable to thy knowledge? Thou art troubled with thy sins, thou feelest no goodnesse, thou thinkest thy selfe as an euill tree voide of all good fruite: now remember that as Christ being no sinner was made of God a sinner, and punished of God as a sinner for thee: thou hauing no righteousnes, art made through Christ righteous, and shalt be rewarded of God as righteous through him. It may be God hath enlightened thee with heauēly vnderstāding, he hath hitherto strengthened thy desire in giuing thee to walke vprightly; but now thou art afraid thou shalt not persеuere, because of thy corruptiōs: thou trembleſt to remember how many excelling thee in gifts & graces haue fallen away, and that all is but hypocrisie, thine owne heart thou thinkest will one day beguile thee: now call to mind that Christ is made vnto thee holines, not as a new Moses to follow, but as a Messias to beleeue in, as the author and finisher of thy holines; so that to persеuer seemeth impossible to thee, yet with him it is possible: yea & more easie to continue thee in holines being begun, then to conuert Zacheus, Matthew, & Mary Magdalen, or to reconcile the lambe and the lion, and others which he hath surely done. There is one thing yet troubles thee; thou hast many things promised thee, & thou thinkest they are not performed; thou lookest for peace of the minde, and behold a wound of the spirit; thou art the heire of the whole earth, & yet pinched with pouertie; thou art Lord of libertie,

libertie, and yet lieſt in priſon: it is ſo, & yet in all this ſee Chriſt is thy redemption, not ſuffering thee to bee ouercome with any of theſe in this life, and freeing thee wholly from them in the life to come. Admit thou werſt cruelly perſecuted, cannot hee that made the fire not to burne at al the three childrē in the furnace, make the fire ſo eaſily conſume thee, as thou ſhalt comfortablie beare it? Wil not he that made the lions being hungry, not once to opē their mouthes on Daniel, cruſh thee ſo greedily that thou ſhalt willingly ſuſtaine it? Now the meanes are the word, praier and Sacraments: the worde crucifieth them new in thy heart; praier giueth thee a feeling of thy faith; the Sacraments confirme both thy faith and feeling.

11 We muſt not be proud in our gifts, for God hath in iudgement giuen iudgement to many ſimple ones to ſpie vs out. If we confeſſe to God, we muſt frankly and freely bring our ſelues into the preſence of God, and lay our harts naked and bare before him: we muſt not as harlots wipe our mouthes and ſay wee haue offended, and yet fall into ſinne again: but with remorſe of conſcience acknowledge them, and with feare and reuerence leaue them.

12 Many thinke it to be eaſier to confeſſe their ſins to God, then to acknowledge them vnto men: but it ſeemeth to be contrary: for he that refuſeth to cōfeſſe his ſin before man, in whom is but a drop of indignation againſt ſinne, which is fearfull in the Lord, will not willingly open them and ſtrip them naked before the maieſtie of God. And he that can frankly ſtand as a penitent before God and his Angels, he will not ſtick to confeſſe his ſinne before the face of men. Behold our father Adā whileſt there was no man to feare him, the Lord cōmeth at the firſt to him by this pricke of conſcience, he hideth himſelfe with fig-tree leaues: to this prick of conſcience the Lord ſendeth a voyce or a noiſe that is heard. Now not content with a few leaues, he goeth into the thicket of the wood: at the lēgth the Lord to draw him out of his hypocriſie, bringeth him into the plaine, & vrgeth him with ſubſtantiall queſtions: he is not able to hide himſelfe any longer, hideth his ſin, and ſhifteth it off to Eua. Why doth the holy Ghoſt thus orderly and particularly ſet downe this matter, but to ſhew that though we haue a pride of ſin by nature in part to confeſſe

ſinnes, yet nakedly to vncaſe thy ſins before God, is a hard thing to fleſh and blood, the diuell lying by prompting vs, that in ſo doing we ſhall bring our ſelues to diſpaire, we ſhall runne out of our wits, we ſhall kill our ſelues, & neuer liue merrie day again? In that notable Pſalme of inſtruction, 32. we are taught, that thē there is hope our ſins are forgiuē, whē God emptying our harts of all guile, we can be content freely to giue God the glorie, and to ſhame our ſelues before men. We ſee when his great afflictiō could not bring him to confeſſe his ſin, yet no comfort came to him, vntill by Gods grace he grew to this iſſue, that he reckened vp the whole catalogue of his great ſins: ſo hard a thing it is to confeſſe our ſinnes before God. It is our great corruption, being admoniſhed or charged of ſinne, we either denie it to be a ſinne, or we denie our ſelues to haue ſinned in that ſin, or we quarrell and wrangle about the nature of ſinne, or elſe we countenance our ſelues by Scriptures, as the Familiſts doe couer many iniquities, by making plaine places allegories; or if we confeſſe, it is in great hypocriſie; or if we confeſſe in ſome trueth, yet we goe not out of the ſinne: ſo as now a theefe on the gallowes ready to fall in the graue and into hell both at once, will ſay it is ſufficient to confeſſe my ſinnes vnto God, though I doe not ſo vnto men. Well, there is no greater token of grace, then whē for the glorie of God, or good of the brethren, we can bee content to diſcouer and lay open our ſelues. If none of theſe excuſes ſerue, then wee cannot ſay, why this is a common thing, I am not alone; or elſe ſuch a one prouoked me to doe thus, or elſe I had not done it; or elſe wee are very fraile; or was there euer any that ſinned not? Thus we are euen as daintie as gentlewomē, who hauing a ſore which they are loth to haue eſpied, will couer it till it bee incurable: ſo we hauing ſome ſins, are loth to open them, vntill they grow almoſt vnrecouerable.

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neth this? There is with the Lord plentifull redemption, & therfore Israel need not to feare to finde mercie; if our sins be great, our redemption is greater; though our merits be beggerly, Gods mercie is a rich mercie. If our perill bee not come euen to a desperate case, & that we be as it were vtterly lost, and past hope of recouery, there is no praise of redēption. Here then is the power and profit of our redemption, that when all sinnes goe ouer our heads, and heauen and earth, the Sunne and Moone & the stars come as it were in iudgement against vs, yet a cleere & full ransome shall be giuen into our hands, wherewith to purchase our redemption, and so to procure our perfect deliuerance beyond all expectation, and so as it were to fetch something out of nothing. We see for exāple, in sicknes to haue either little danger, or in great danger to haue deliuerance by present means, is nothing: but in extremitie and perill, when phisicke can doe no good, and make nothing for vs to keepe vs from the graue, then aboue and beyond al this to be rescued therefro, and to recouer our life from the pits brink, is a work highly deseruing: so though God driue vs to ordinary meanes, this is not to withdraw our redemption in vsing the meanes, but to traine vp our faith, that after he may make knowne that hee hath an helpe beyond all helpes, and much redemption. And this is needfull for vs to learne: for if the meanes be many, we rest in them: but if they be few, and faint, the meditation of this redemption wil be most comfortable.

16 It is an experiment of Gods children, that by praier sins receiue their deadly wound, and a temptation by resistance: yea wee shall finde it both sooner to depart, and to recompence the present and little paine, with an after and longer pleasure: and contrariwise the not resisting thereof, causeth it the further to feede in vs, and the small present pleasing of our selues, is payed with a long bitter griefe of conscience afterward.

17 If we will truly learne how to auoid sinnes, let vs remember oft what punishment we haue felt for sinne. If wee will bee kept from vnthankfulnes, wee must oft call to minde the things that the Lord hath done for his glorie, & our soules health in vs.

Sicke and sicknes.

1 This I take to bee a fit prescription to all parties afflicted: first to labour to haue peace of conscience, and ioy of the holie Ghost,

Ghoſt, through the aſſurance of their ſinnes pardoned in Ieſus Chriſt: then to be carefull to vſe the meanes which may nouriſh their inward peace and ioy: thirdly, they muſt reioyce and recreate themſelues in wiſedome and weldoing with the Saints of God, and holy companie: and laſtly, they muſt refreſh themſelues with kitchen phiſicke, and a thankfull vſing of the creatures of God.

2 It is not good to vſe that for diet, which is preſcribed for phiſicke: for that will not worke in the extraordinarie neede of the bodie, which is vſed as ordinarie in the ſtate and time of health.

3 Hee marked two things commonly neglected: Hee ſawe that men being in danger of death, would bee prayed for in the Church, but they would not haue the Church giue thankes for their recouerie. Againe, he ſaw that women would giue thanks after their deliuerance, which is a Chriſtian dutie wel beſeeming them, but they would not before aske the praiers of the Church. And ſeeing it is ſo rare a bleſſing to haue the fruit of the wombe, ſeeing ſometime the mother, ſometime the children, ſometime both died, and that the gift of both is a work paſſing the Sunne, the Moone and the ſtarres, it were nothing ſuperfluous or burdenous in ſuch caſes to pray and to be thankfull.

4 It is the wiſedome of God ioyned with mercie for the good of his children (if they forget to ſpie out, and to be humbled for their inward corruptions) either to let them fall into ſome ſinne, to puniſh their pride, and ſway of their owne wit, or els (which is his more mercifull chaſtiſement) to breake them with ſome croſſe, vntill their hearts be bruſed. Hereof it commeth that the Lord is cõſtrained to correct our haughtines, and coole our courage by ſome kinde of affliction, becauſe we are readie to break out in time of proſperitie. Wherefore to cut off the occaſions of ſinne, which Satan would finde out in our proud fleſh, after long time of health, the Lord ſendeth ſome ſicknes, or ſome weaknes vpon vs to cut ſhort our hornes, wherewith by reaſon of long wealth, we ſhould like buls of Baſan puſh at the godly; the Lord ſendeth fire, theeues, & oppreſſions to let vs blood in our riches, leaſt we ſhould bee too ranke, and grow into a ſurfet. The beſt way in the middeſt of our proſperitie is, to labour to think wiſe-

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ly and lowly of our ſelues: and to walke fearfully, as being now moſt ielous ouer this our corrupt nature, which leaſt feareth whē Gods graces are greateſt: euen in abundance, health, credit, and authoritie to carrie as humble and meeke an heart, and faithfull a ſpirit, as we would or ought to haue euen whē we come out of affliction. For this of al the plagues is the greateſt, to be pricked, and not to feele; to be ſtrickē, and not to be humbled for it: and it is no great commēdations to be made better by affliction: but this is the praiſe of godlines, to grow on in proſperitie, and then not to forſake our firſt loue, and then to enter into a lowly conceit of our ſelues: for it is a ſigne of a more liberall & ingenious nature to learne more by lenitie, thē by ſeueritie: or if he ſlip, to recouer himſelfe as carefully at the ſight of another corrected before him, as if he were beaten himſelfe. For it is a token of a minde more reformed to haue a bruſed minde rather with the taſte of Gods mercies, then with the terror of his iuſtice; or if he ſee but an inckling of Gods diſpleaſure breeding, as much to ſtrike his heart, as if the heauy hands of a fearefull ſcourge were vpon him. And here we muſt beware that we loſe not the fruite of the leaſt croſſe: for if wee breake not our hearts with a little afflictiō, we ſhall afterwards become blockiſh in greater. Wherfore ſeeing it is a token of a melting heart to bleede at the leaſt blow; and it is a ſigne of a ſenſeles minde, not to be touched vntill the ſword hath taſted deeply of our blood: let vs pray for the firſt grace of Gods children, not to neede to be corrected; or for the ſecond, to be the better by the leaſt correctiō; or at the leaſt, that the Lord let vs not goe ſo farre, as neither proſperitie nor aduerſitie can doe vs good.

Satans practiſes.

1 Satan is readie euer to make vs moſt vnwilling to that, wherein the Lorde will moſt vſe vs to the greateſt good of his Church.

2 We muſt pray that the Lord giue not that meaſure of leaue to the diuell that we giue out to ſinne: but that he would rather make Satan a ſurgeon to ſhew vs our ſinnes, then a ſergeant to arreſt vs to perpetuall impriſonment for our ſinnes.

3 Satan hath two waies to buffet vs: firſt, he moueth to diſpaire, ſhewing vs how ſuch men did abide trouble, but they were rare men, of rare faith, of rare feeling, of rare patience; God hath not

not called vs to that measure of grace; we are vnworthy by reason of our sinnes, to hope for the like faith or fruites of faith. His other temptation sauours of pride, when he will make vs equall in dignitie with the highest of Gods Saints, but vnequall in dutie with them: then he will perswade that God is as good, and as strong to vs, as he hath been to others: but he keepes vs from vsing those waies and meanes, whereby others haue, and we ought to haue this goodnes and power of God conueied into vs. Wherefore as wee must not distrust God that wee shall obtaine the like mercie with others, if wee vse the like meanes: so wee must not be so bolde, as to dreame that euer wee shall haue the like fauour with them, vnlesse wee labour for the like faith with them, the like faith I say though not in quantitie, yet in qualitie.

4 Vnto one that sayd he was possest of a diuell: he answered, as hoping that he was the child of God, and rather deluded then afflicted. True it is, that in as much as lieth in you, you haue giuen ouer your selfe vnto the diuell: but it is not in your power to giue ouer your selfe vnto him, neither is it in his iurisdiction to possesse you.

1 Many hauing escaped out of the gulfe of superstition, are too deepe plunged in prophanenes. *Superstition.*

1 Vnto a very godly man whose onely sonne was drowned, and therefore came vnto him in great anguish of minde, and asked whether such strange corrections were not alwaies tokēs of strange sins, he answered, That albeit God did seuerely correct sinne in it, yet it was not necessarie that God should chiefly respect the punishment of sinne in this thing; as might appeare in the like dealing with Iob and other of his children: Eccl. 9. *Such things happen oftner to the good, &c.* Howbeit (sayd he) God might correct your securitie herein (which either brings some sinne or crosse) or God might correct your immoderate loue of him, or your vnthankfulnes for what measure he was reformed, or your not praying for him: or the Lord might take away this consolation, and withdraw wholly your minde from the world, & more throughly sanctifie you to himselfe. Or hee might preuent some worldlines which you might haue fallen into, or some sin which your sonne might haue fallen into, which would haue been a sorer *Strange corrections.*

rer trouble then his death: and therefore you muſt ſtay your ſelf on the loue of God in all.

Solace. 1 Some ioy euery man muſt haue either carnall or ſpirituall: and therefore when Caine had loſt his title and intereſt in heauen, he made himſelfe a ſeate vpon earth: and when he had loſt the harmonie of a good conſcience, his nephew Tuball was faine to inuent organes, that he might haue ſome muſicke and ſolace in outward things. And 2. King. 11. when the people could not haue their delights, Salomon cauſeth apes, peacockes, and ſuch like to bee brought from Ophire for them. Men will haue ioy: if they cannot haue the more ſolemne melodie by arte, they will haue the common inſtruments of the countrie. But the reaſon is, becauſe the ſoule is mouldring, and the heart is parching drie. But let theſe ſandie mouldring earthly harts conſider, that there is no ſecure nor true ioy, which either time may loſe, or death diſmay, or the iudgements of God make afraide. It is no ſound ioy, that either will leaue vs, or we ſhall be glad to leaue it, as an vnprofitable poſſeſſion.

2 Many had rather part from all fauour of God and man, then loſe the grace of ſome wittie ſpeech which they haue deuiſed: but curſed bee that meriment which reſpecteth not either dutie to God, or loue to our nerghbour.

Seales and true pledges of ſaluation. 1 That man is bleſt whom God hath from all beginnings choſen. To whom God hath giuen his Chriſt as a perfect redeemer. In whom he hath ſealed the aſſurance of all thoſe things by his holy ſpirit; to whom he hath giuen his worde; in whom the word and ſpirit haue begot faith; by whoſe power faith hath begotten ioyes in heauenly things; in whom ioy hath wrought a ſincere heart to pleaſe God; in whom ſinceritie is accompanied with loue vnfained to the Lord and his Saints; loue ioyned with a care to obey the commandements; this care breeding a reuerent feare to pleaſe God; in whom this godly feare rebuketh ſin; the rebuking of ſinne worketh a mourning ſpirit; in whom a mourning ſpirit begetteth true meeknes, this meeknes of mind cauſing vs to hunger after Chriſt. So as feeling his own miſerie, he is taught to ſhew mercie vnto others, and ſo ſheweth mercie as it is with the bowels of compaſſion; whoſe heart God ſo gouerning, that all outward benefits turne to his bleſſing, as ſeales

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of the fauour of God; vnto whom all croſſes being ſanctified in Chriſt, turne to his good: who finally in this faith and fruites of faith, meekly and patiently poſſeſſing his ſoule, waiteth and looketh aſſuredly for the glorious kingdome of God after this life. This is the golden chaine of vndoubted bleſſednes, whoſe lincks are ſo faſtned the one in the other, that whereſoeuer any of them bee wanting, there is a breach and weaknes made in the whole.

1 As it is a fearefull thing to haſten to do euill, and to linger to an euil thing is an holy lingering: ſo it is a bleſſed thing to haſten to godlines, & to make ſpeed to a good thing, is a haſtines very godly, Pſal. 42. Pſal. 95. Eliſha muſt not ſalute any bodie in the way: the Apoſtles muſt not commune with any in their iourney, and why? They muſt make haſte to doe the will of God. It is profitable to make haſte to heauen, but it is no wiſedome to make haſte to hell: and yet to doe well, wee finde a lion in the ſtreetes; but to doe euill, nothing can ſtay vs. He that will come to heauen muſt make haſte: for the kingdome of God muſt bee taken violently: he muſt be like thoſe wiſe virgins not lingering to get oyle, nor delaying to furniſh themſelues with the graces of God againſt the comming of Chriſt. *Speede in good things.*

1 Many men may bee ſaid to bee Sermon ſicke, as there are ſome ſaid to be ſea ſick: for as they that are ſea ſicke, for the time of their ſeafaring, ſo long as they be on the water are of a feeble ſtomacke, faint hearted, euen readie to dye: and yet ariuing on the land, being gotten out of the ſhip, and hauing pauſed ſome little time, do begin to forget their late troubles, and to recouer their former ſtrength againe. So, many ſo long as they are in the Church, are toſſed by the power of the word, their harts are ſick, their conſciences melt, they are much troubled: but when once the voyce ceaſeth, and they are out of the Church doores, and haue acquainted themſelues with the ayre of the worlde, they forget what they heard, and wherewith they were moued, and ſo retire to their former life againe. *Sermons.*

1 Although it is ſure that a good man ſhall not finally fall in the maine points of his ſaluation, yet hee may bee ſeduced in ſome leſſe matters, but for all that in the end he ſhall eſcape: but the ſeducer ſhall ſurely bee puniſhed. For a well meaning man *Schiſme.*

found

ſound in faith, and yet not nice in Chriſt, may be carried to like ſome ſolemne ſuperſtitions, and pompous ceremonies in the worſhip of God. Againe, a man carefull & right in the ſubſtance of ſaluation, for the remnants of corruptiõs and defects of good, not being able to diſcerne betweene eſſentiall and accidentall, betweene the principal and inferiour points, which make or deſtroy a Church, that is, which cannot iudge how the ſubſtantiall ground works remaining there is a Church, though there be otherwiſe ſome accidentall things wanting. If any man not ſo much intending this mans good, as to feede his owne ambition, pride, ſtomacke or vaineglorie, ſhall carrie ſuch a one to ſuch ſuperſtitions or ſchiſmes, he by his euill heart intending to hinder the trueth, and to deſtroy the temple of God, the Lord ſhall deſtroy him, and he ſhall either grow prophane or worldly, or he ſhall bee cut off by death, or beare ſome other token of Gods wrath. And becauſe of a ſingularitie of ſpirit, ſuch men with an euill conſcience diſturbe the Church, they may grow from error to hereſies, from preciſenes to prophanenes, from ſtricknes to madnes, not being content to bee corrupted, but ſeeking to corrupt. Howbeit, the man of infirmities and for want of iudgement going in an high path, ſhall in the end inherit good things and be ſaued, but as by fire.

Surueying of our ſelues.

1 When wee examine our ſelues, we are to ſit in iudgement ouer our ſelues, and to keep a ſolemne court in our own conſciences, to ſuruey our maners, our wits, our ſenſes, our members, and to ſee how we haue vſed them: but yet leaſt we ſhould bee too fauourable to our ſelues, either in not eſpying out our ſins, or in not condemning our ſinnes, ſtill we remember to make the law our iudge, but Chriſt the anſwerer of the iudge.

Spirit of God.

1 It is a good thing to make much of a tender conſcience, and to nouriſh the motions of Gods ſpirit, and not to offer any violence to that ſpirit of grace, which rebuketh ſin in vs: for he that hath once crackt his credit, will happily care for nothing: ſhe that hath once bruſed her virginitie, will by al likelihoods proue an old harlot. It is daungerous to burie the checkes of our conſcience, to fight againſt Gods ſpirit, or to ſmother the light of grace in vs: for ſo we may grow to ſuch a ſottiſhnes in ſinne, that no admonition can forwarne vs, nor puniſhment can afray vs: the

the ſmalleſt meanes will prouoke vs to ſin, the greateſt meanes cannot reuoke vs from ſin. For ſuffering our ſelues to be hardened by degrees, the ſpirit is ſo quickly quenched, the conſcience ſo tender is ſo ſoone bruſed, that it is no marueile though we vſe ſo great preciſenes and warines in ſo tender a matter, by ſuſpecting the retire of old ſins, and by foreſeeing the aſſaults of new ſinnes.

1 He obſerued the difference of ſuperſtitiō and true religion in many things, and namely, how the deuil whileſt he was made knowne to men onely by hornes, by clawes, or by an hollow voyce, was wonderfully feared; but now being reuealed to be a more ſecret aduerſarie, a ſpiritual tempter, a priuie ouerthrower of the ſoule, no man almoſt regards him: and therefore as ſome haue feared him too ſuperſtitiouſly; ſo now it is come to a more dangerous extremitie, that hee is not feared at all: and which is more, we cannot truly beleeue the gratious helpe of Gods holie Angels, but ſeeke after Satans practiſes. He marked that good men and learned, did much omit this in their prayers, that God would ſend his Angels to them to deliuer them from euill ſpirits. *Euill ſpirits.*

1 EVery man is that indeede that he is in temptation. *Temptations*

2 The faithfull ſhall not bee tempted aboue their ſtrength, but with the increaſe of temptation the Lord will increaſe our faith: or with the decreaſe of our faith he will decreaſe our temptation.

3 Satans temptations follow our afflictions. For if wee too lightly accompt of ſinne, he tempts vs to preſume of Gods mercies: if wee begin to make a conſcience of ſinne, he leades vs to the iudgements of God, being as readie now to aggrauate the ſinne more then it is in it ſelfe, as before he was to extenuate it, and make it ſeeme leſſe then it is.

4 Gods children haue their faith ſo tried by the croſſe, as alwaies ſome droſſe of ſinne is purged away thereby. As Iacob ceaſed not to wreſtle though his thigh were looſed, till he got the bleſſing: ſo we muſt not faint in temptation though we be humbled, till we get the victorie. We muſt not diſpayre of victo-

rie, becauſe in our ſtriuing we had ſome infirmities: but rather we muſt reioyce in this, that God hath giuen vs a will and a deſire to cleaue vnto him.

5 It is a great fault in time of temptation not to reſiſt thoſe corruptions, which after our temptatiō is ouer, we are aſhamed of, and time it ſelfe reſiſteth them.

6 Outward temptations doe not hurt till our inward corruption doth yeeld: but rather they are as ſurgeons to draw out our feſtered corruptions.

7 Long and ſtrange temptations, betoken long and ſtrange ſinnes.

8 Gods ſeruants being tempted, are not ſo much to looke at their ſtate preſent, as on their eſtate to come: becauſe they that preſently ſow in teares, in time to come ſhall reape in ioy.

9 He ſayd, that when a great temptation hangeth long vpon vs, it were good to ſeeke for ſome ſpeciall ſinnes in vs: becauſe that we ſhall finde that for ſome priuie pride, or vnthankfulnes, or ſuch like, a temptation remaineth long with vs. There is a traine of corruption in vs, and God often puniſheth one ſin with another; which if we eſpie not, but looke onely to the groſſer ſinnes, we ſhall hardly be brought to humble our ſoules vnderneath the hand of God, or to profit by the admonition of others. Againe, we muſt auoide all occaſions of drawing on ſinne, and vſe euery principall meanes at the leaſt that helpeth againſt ſin. For although we ſhunne al occaſions, and vſe many meanes, and omit but one of the chiefeſt, God may correct that one omiſſion in vs.

10 He thought it to be a Chriſtian diſcretion neuer to vtter a temptation, but when a man had no comfort in himſelfe, or when he ſtood in very great neede of comfort, and then alwaies to diſcerne to whom he opened it.

11 Subtiltie and violence are vſually attendant vppon the temptations of the diuel and the fleſh: the diuel eſpecially vſing theſe two.

12 Vnto one that was tempted with much vnbeleefe, hee gaue this counſell: When the temptation commeth, either fall downe in prayer, and ſay, Lord thou makeſt me to poſſeſſe the

ſinnes

ſinnes of my youth, and this temptation is very equitie: howbeit, oh Lord, grant I may by wiſedome herein, make this temptation and holy inſtruction, and ſuffer me to poſſeſſe my ſoule in patience: oh turne this to me thy wonted mercie: I ſee and confeſſe what hath bin in me a long time, by that which now ſheweth it ſelfe in me, & that thy grace hath altogether hitherto kept vnder this corruptiō: yet Lord I beleeue, yet Lord I wil beleeue, helpe Lord my vnbeleefe, thy name be praiſed for this ſeale of thy loue, and pledge of thy ſpirit, that in this vnbeleefe I am grieued, as in my beleefe I am wont to be comforted. And though my former old and ſecret ſinnes, deſerue that I ſhould not onely be giuen ouer to infidelitie, but alſo that it ſhould be in me without griefe and remorſe, yet Lord forgiue me my ſinnes new and old, forgiue me my vnthankfulnes, increaſe my faith. And grant good father, when thou ſhalt reſtore to me this gift of grace againe, that I may vſe it in feare, and ſhew it in fruites. Or if this do not preuaile, giue your ſelfe with all humblenes to reade the word of God, eſpecially his promiſes, and be ſtill attending vpon the meanes, waiting when the Lord ſhall inlarge your heart. Or if this doe not helpe, goe to ſome faithfull brother, confeſſe your ſelfe to him, acknowledge your weakenes to him, and be not aſhamed to giue God the glorie, by ſhaming your ſelfe, and opening your corruption to him, that ſo he may pray for you, whoſe prayer according to the promiſe of God, made to his holy ordinance herein, Iames 5. vndoubtedly ſhall be heard in the appointed time. Thus hauing prayed by your ſelfe, and with another; and vſed the meanes of reading for your recouerie, though you haue not preſent reliefe: yet in meekenes of minde and patience of your ſpirit, go to your calling, knowing that your prayers and the word of God, being as ſeede, muſt haue ſome time betweene the ſowing of them, and the reaping of the increaſe and fruite of them. Aboue all, reaſon not with your temptations, diſpute not with the diuell, as though you could preuaile of your ſelfe. And as I would not you ſhould diſpute with your temptation, ſo I would not you ſhould deſpiſe it, and make no account of it: for in both are extremities. If you take it too much to heart, or marueile how you ſhould ouercome ſuch a temptation, it will

Note well all this counſell.

make you dull or desperate. If you account of it too little, and marualle how such things should come into your head, which was not wont to be so, it will make you not to striue, and you shal be swallowed vp before you be aware. If you account of it too fearefully, Satan will oppresse you before you begin to fight. If you account of it too lightly, the diuell needes not to wrestle with you, you will ouercome your selfe: fight boldly in Christ, tremble at your owne corruptions, but rest and trust in Christ your saluation. If still you are tempted and no bodie by you, write your temptation, and offer it to God by prayer, and promise to him that you will aske counsell at his word, at the mouth of his minister, when he shall giue you iust occasion. If all this helpe not, comfort your selfe with this pledge of Election, that you are ioyed when you feele your beleefe, and you are grieued least you displease God by your vnbeleefe: and know, that as there is a vicissitude of the meanes of saluation, which you must vse; so there is also a vicissitude of temptation, whereof this is one, against which you must striue.

12 Vnto one that was tempted with worldly shame, and thought the distemperature of his minde proceeded thereof, he sayd on this sort: First know, that Satan hath no absolute power, but a power by permission to trie vs: against which we must arme our selues by faith, which will assure vs, that either the Lord will mittigate our temptation, if our power & patience be not great: or else, if he inlarge the triall, he will increase our strength according to the proportion of our temptation. We must also pray, that the Lord giue not out that measure of leaue to the diuell, which we giue out to sinne, to worke rebellion in vs against his maiestie: but that he would rather make Satan a Chirurgion to shew vs our sinnes, then a Sergeant to confound vs for them. It is the policie of the aduersarie, to perswade many that the weaknes of their bodie, and feeblenes of their braine proceedeth of their temptations; when indeede it commeth of their vnstaied minds, wandring too much after the motions of the diuell, in that they not resting on the word, nor depending on Christ, nor contenting themselues to be tried, nor comforting themselues by meditation, attend too much, and conferre with the diuels illusions

and

and temptations, and so they complaine of the effects, and not of the causes of the temptations, being more grieued for their present sufferings then for their sinnes past. The roote of this worldly shame, is pride, & haughtines of minde, which is a priuie euill, and hardly will be beaten into the heads of thē that are infected with it. But sure it is, that we would neuer be so grieued for the losse of a thing, if we did not too much desire it, and too immoderately vse it, whilest we had it: Ioh. 12.42. Which sinne of haughtines, the Lord seeing in his childrē, that they are more humbled with the losse of worldly credit, then with the sense of their sins, and losse of his glorie; hee striketh them with the want of that thing which is most precious vnto them, because they made no conscience of that honour which is most precious vnto them. Wherefore this is the best remedie, rather to be grieued, that we feele not our sinnes to be pardoned with God, then that we are knowne to be sinners amongst men: and that we be readie to shame our selues, that God may haue the glorie, acknowledging shame and confusion, and the whole hell of temptations to be due vnto vs; and glorie, praise and compassion, to be the Lords onely. For this is a speciall worke of the childe of God, by temptations rightly humbled, when he is readie to shame himselfe for his sinne, to glorifie God in his mercie.

14 Vnto one that thought himselfe to haue sinned against the holy Ghost. He sayd, Satans temptations follow our affections: for if we lightly account of sinne, he bleeres our eyes still with Gods mercies. If we begin to make a conscience of sinne, he loadeth vs with the iudgements of God, being as readie now to aggrauate this sin, more then it is in it selfe, as before he would extenuate it to make it seeme lesse then it was. Howbeit (said he to the man thus afflicted) I will say vnto you as Samuel said to the people, after they had confessed themselues to haue sinned against God with a great sin: True it is, said Samuel, (not flattering them in their iniquities) ye haue sinned greatly: notwithstanding, if ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, ye shall follow the Lord your God; but if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be

vpon you: 1.Sam.12.14.So I will not leſſen your ſinne, but I ſay you haue ſinned with a great ſinne before the Lord, in that you made a mocke of the word which you knew; yet if you turne to the Lord in feare and ſerue him, your ſin is remiſſible, howſoeuer Satan chargeth your conſcience, in that you haue done euill againſt your owne knowledge, and in that you are afraide leaſt that ſinne be in you, and would reioyce in God if it were not in you: if you purpoſe to leaue your former ſinnes, and in truth to turne vnto the Lord, I dare aſſure you, that as yet you are free from that ſinne.

15 When a maid was ſo ſore troubled, that two or three held her in her fit: he charged her in the name of the Lord Ieſus Chriſt, that when the agonie came, ſhe ſhuld not willingly yeeld to it, but in the Lord reſiſt it. For both experience teacheth, that the ouer much fearing of temptation before it commeth, and little purpoſe to reſiſt it when it commeth, mightily incourageth Sathan: and alſo the holy Ghoſt biddeth vs to reſiſt the diuell, and he will flie from vs; to draw neere to God, and he will draw neere to vs. And the maide was neuer after afflicted.

Thankeſgiuing.

1 Of all ſacrifices, moſt acceptable is that of thankſgiuing: and therefore, in many words the Saints of God haue vowed, and entred into bands with the Lord to pay this oblation, both to preuent the vntowardnes of nature, which is ſo vnwilling to this, as alſo to ſhame themſelues more, if happily they grow herein negligent: in which repetition of their vowes & promiſes (which argueth the great deſire of their hearts: for looke what one delighteth in, he often ſpeaketh of it, and in many words) they declare, that as euē in things agreeable to nature, we will helpe our delight by often ſpeaking and repeating of them: ſo much more this helpe is requiſit in things aboue nature, and among all the parts of godlines which are aboue nature, and chiefly in thankſgiuing, which is more contrary to nature: for we will pray often for a thing, but hardly giue thanks once. And yet experience proueth in ciuill things, that of al arguments to perſwade one to giue vs a gift, none is more eloquent or forcible, then to promiſe our ſelues to be thankfull and mindfull of that we ſhall receiue.

2 It is our common corruption, that the immoderate griefe

of

of euils present, stealeth from vs all the remembrance of former benefits, and all thankfulnes for them.

1 HE gaue this aduice to one, that when hee felt mistrust of Gods promises, he should set before him the examples of Gods mercies done to others, that he might be the more assured to obtaine faith: and when he began to presume, he should set before him the examples of Gods iudgements, that he might pray for humilitie. *Vnbeleefe.*

2 He sayd to a godly Christian, much inueighing against her vnbeleefe; I doe not now suspect your estate, when you seeme to me rather to haue faith, then when you seeme to your selfe to haue it. For faith being the gift of God, is then most obtained and increased of God, whē you thirsting after the increase of present feeling, thinke the smallest measure obtained to be no faith: and therefore be yet humbled vnder the mightie and mercifull hand of God for it. Rather I suspect you when you say you haue faith, because then you lesse feare and suspect your selfe, and by that meanes lie opē to vnbeleefe againe. And surely experience proueth, that then we shew we haue beleefe, whē we mourne for our vnbeleefe, and then our faith may be least, when we thinke it to be most. Besides, herein you are to comfort your selfe with hope of increase of faith: because faith groweth by these two meanes, either by some great feeling by the word and the spirit, & humble thanksgiuing ioyned thereunto: or else by humbling our selues before the mercie seate of God for want of our faith.

1 We may not goe to see vngodlines, to breede a great detestation of it in vs. For first, in respect of our selues in so doing, and presuming on a thing not warranted, it is the iust iudgement of God, that we should learne to fall into that sinne, whereof before we were ignorant, because naturally we are inclined to such an action. Secondly, in respect of our brethren it is vnlawfull: for if they be strong, we offend them; if they be weake, we misleade them. Thirdly, in regard of Gods glorie it is vnlawfull: for such should be our zeale thereunto, (if not hauing heroicall spirits, by the motions of Gods spirit to speake against it) that we should not once see such a thing. Dan. 3. 15. *Vngodlines.*

Vse of the creatures.

1 As naturall men vse Gods creatures to stirre vp a naturall comfort: so spirituall men should vse them to stirre vp some spirituall comfort, and to stirre vp godly ioyes in themselues: for as Satan seeing men of a sanguine complexion and sanctified, laboureth to mixe with their spirituall ioy a carnall ioy: so seeing some of a melancholy complexion sanctified, to haue spirituall sorrowes, he stirreth to bring vpon them carnall sorrowes.

Vnthankfulnes.

1 He would say, I feare not the time of the visitation of them, that thereby do grow in the gifts and graces of God: but rather I feare the time of their deliuerance, least it should be ouertaken with vnthankfulnes; and so wofully they should lose the fruite of that good, which so dearely they had purchased of the Lord.

Visions.

1 Being asked if there might now be visions agreeable to the word: he said, they might be extraordinary, but not to be credited but for the words sake: and who so is moued with them, and not with the word, wherewith a man is charged to be moued, and is not drawne the more by the visiō to the true meanes, that mans faith is suspitious. And as visions haue been ordinarie, and preaching extraordinarie: so now preaching is ordinarie, and visions extraordinarie. But if you obiect that the visions be true: he said, Sathan wil speake truth, and keepe touch twice or thrice in lesse matters, to get vs in the lurch in greater matters, and at length in some contrary to the word of God.

Vsurie.

1 A certaine man that was an vsurer, asking him how with a good conscience he might vse his money. He sayd, occupie it in some trade of life, and when you can lend to the poore, doe it freely and willingly, and that you may henceforth labour aswell against couetousnes in occupying that trade, as before you desired to striue against vsurie: especially vse prayer, the word of God, and the companie and conference of his children: and whatsoeuer you get by lawfull gaine, giue euermore the tenth to the poore.

Word of God and the hearing of it.

1 EVermore be musing, reading, hearing, and talking of Gods word, and praying, that we may keepe the puritie of doctrine and a good conscience, to wade out of the iniquitie of the time, and to doe good as long as we may.

2 If

2 If you desire to heare the vvord vvith profit, obserue these things. Before you goe to Church, humble your selfe in praier to God, that he may prepare your vnderstanding and affection to learne, and memorie to retaine, and that the preacher may speake to your conscience. After in hearing vvith some short prayer, applie the seuerall threatnings, promises and instructions, to your owne estate: when you are come home from hearing, change all that you remember into a praier, and desire God that you may remember it most, vvhen you should practise it, and vse to teach others, and to confer of all things remembred. And this is a good vvay to remember a thing, and the reason of it.

3 As the Lord doth feede poore prisoners, euen vvith a little foode, vvho though they desire more foode, can haue no more, and doe not refuse more ordinary meanes: and the same God suffereth many to be pined, who hauing abundance, thinke themselues rather cloyed vvith the meanes, than nourished by Gods prouidence: So the Lord extraordinarily doth nourish the soules of them, vvho hauing fevv meanes, doe looke for the ordinarie meanes more plentifullie: and suffereth some to rot in ignorance, who being at the full measure of the meanes, haue no reuerent regarde of the necessitie of them. And hereof it commeth to passe, that some hungrie soules haue been filled vvith more grace at one sermon, then the proud, vvho hauing heard many sermons, are sent emptie avvay.

1 Sending his friend to one that thought her selfe bevvitched, he gaue these aduertisements. First and chiefly to bevvare of sending to vvizards. Secondly, to vse praier that Satan might be confounded. Thirdly, to labour to bring the person to repent for sinne, because God permitteth such things to be done, either to correct some euill, or to trie our faith. Lastly, to persvvade the partie to vvaite for the time of deliuerance, though it vvere long before it came: because hauing repented for sinne, yet the Lord will defer health to make a further triall of vs, vvhether vve vvill still trust in his helpe, or flie to vnlavvfull meanes. *Witchcraft.*

1 It is good to take vp the oportunitie of the morning for the vvorship of God. For first, vvho so vvill see the image of his heart, *Worship of God.*

heart, he ſhall by obſeruing the firſt thoughts in the morning come to ſome light of it. Againe, of all times it is moſt fit to doe any thing in, and we by reaſon of the alacritie which commeth vpon vs after our reſt, are moſt fit to doe any thing in it. Beſides, if we be ſeriouſly minded on good things in the morning, other vile thoughts ſhall the more feebly faſten on vs all the day after. And againe, to delay the morning, with ſuffering worldly thoughts to ſeaſe on vs, our minde will be ſo foreſtalled with them, that we cannot eaſily and roundly gather vp our affections afterwards to Gods worſhip. For this is a ſure note, that he which conſecrateth in trueth the firſt fruites of the day to the Lord, and ſhutteth vp the day with ſacrificing to him; if he haue any ſinne falling on him in the day time, he is checked, either with his firſt morning ſacrifice, becauſe he hath not done as he prayed, and promiſed vnto the Lord: or he is controuled by the euening and latter ſacrifice, in that feare and ſhame of his ſinne, makes him appaled to come in the preſence of God.

World. 1 When two gentlemen ride a hunting, it is hard to diſcerne each others hounds, becauſe they be mingled together, which afterward is more eaſily done when the hunters are ſeuered: Euen ſo, ſo long as Gods children and worldlings walke as it were together, it is hard to diſtinguiſh betweene the heires of the one and of the other: but when they are ſeuered by perſecution, it will ſurely be ſeene who be the children of God, and who be the heires of the world.

Women in trauell. 1 He obſerued many things to be corrupted by ſuperſtition, which were good in their firſt originall: as when women drawing neere the time of their deliuerance, doe require the prayers of the Church, as in a farewell committing themſelues to the interceſſions of the Saints, partly for that they are to enter into a dangerous trauell, partly for that they ſhall be long without the publike meanes of the aſſemblie, and therefore ſtand in neede of the grace of God watching ouer them.

Word preached. 1 Many come to prayer, and of cuſtome reſort to the Sacraments, who either doe not at all heare; or elſe they heare at their leiſure; or elſe they doe it but in ceremonie without vnderſtanding; or if they doe vnderſtand it, they doe not practiſe it;

it; or if they practiſe it, it is done coldly, and not in power, and yet their owne practiſe in ſome things is ſomewhat ſtrange. They will graunt that to come to the Sacrament requireth a more ſolemne preparation: and yet they dare boldlie aduenture on prayer and on hearing of the word, without any preparation at all. But certainlie as the abuſe of the Sacrament bringeth iudgement; ſo the abuſe of prayer and the word will procure it: for as the prayer of faith is a ſweete oblation to the Lord; ſo the prayer of the vnbeleeuer is an abomination to the Lord. We muſt not onely bring the eare of vnderſtanding, but we muſt alſo bring the eare of remembrance, and of practiſe, and beware that the word by little and little waxe no leſſe pretious vnto vs, as honey to the mouth that is ſatisfied. And this is ſure, when and how much the word preached doth preuaile, ſo much our prayers and our ſacrifices doe preuaile: looke how much the worde preached doth profit, ſo much doe we profit in prayer, and in the Sacraments. And whenſoeuer our delights in the word waxe faint, our prayer and all good exerciſes are like ſhortly to decay. Prayer bringeth a feeling, and the Sacraments a more confirming of that which we haue in the word. We muſt beware therefore that we be not too quiet in ſinne, that we pleaſe not our ſelues in a generall good, and in a perſwaſion we haue heard enough, but ſtill let vs labour for the word: for I dare ſay that all our power in prayer commeth from the worde, euen as the life that is in a tree is inviſible, and yet by the fruites comming out in due ſeaſon is diſcerned of all: and as the life of a childe is a thing not ſeene, but by mouing, going and feeling is eaſilie perceiued; ſo the life of faith is a thing very ſecret, and yet by the effects of it at one time or other is diſcerned of good men. Howſoeuer there may bee workes, and yet not faith; howſoeuer there may be faith, and yet not workes by and by following. Many men thinke the word now preached not to be the right word, becauſe few men are brought to the obedience of God by ſo long preaching of it. But wee muſt rather reaſon the contrarie: this is a ſure note it is the true worde, becauſe it is ſo much refuſed, and men are made the worſe by abuſing the worde: which as it would

make

make them better, and doth make better all that obey it; so it maketh vvorse all that doe not receiue it in loue, that they may be saued. 2. Thessal. 2. 11.

These counsels want their due places.

Gouernment 1 Care in superiours, and feare in inferiours, cause a godly gouernment.

Good. 2 He obserued this experience in himselfe, that when he would not doe a thing that vvas good, then his ovvne reason and the diuell vvould easilie teach him an excuse: Lord forgiue vs this corruption.

Gifts. 3 He said, that to win any, or to continue any in the feare of God, he vvould giue no such things vvhich he loued not, but such things as he loued most deerely, that they might knovv it to be a gift of loue, and not of fashion.

Naturall Corruption. Gal. 5. 22. Ephes. 2. 3. 4 He thought by nature all men be Papists, heretikes, adulterers, &c. vntill God renued them: so that if all heresies, papistrie, impietie vvere ceast among all men, yet if man be left of God, he hath in himselfe sufficient matter and spavvne, to breede, reuiue, and renue all kindes of sinne.

FINIS.

SEVEN GODLIE AND FRVITFVLL SERMONS, VPON SVNDRY PORTIONS OF HOLY SCRIPTVRE:

With very profitable obſeruations and meditations of the 4. and 14. chapters of the Prouerbs.

By Maſter RICHARD GREENHAM.

Prouer. 10.7. The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rot.

Verſ. 11. The mouth of the righteous is as a well ſpring of life.

Pſalm. 3.30. The mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement: for the law of his God is in his heart, and his ſteps ſhall not ſlide.



AT LONDON,
Imprinted by Felix Kingſton.

THE SERMONS FOLLOWING are theſe.

1 Of quenching the ſpirit. 1. *Theſſ.* 5. 19.
2 Of murmuring. *Exod.* 16. 2.
3 Of zeale. *Reuel.* 3. 19.
4 Of a good name. *Pro.* 22. 1.
5 Of humilitie. *Pro.* 18. 12.
6 Of the education of children. *Pro.* 17. 21.
7 Of repentance and true ſorrow for ſinne. *Act.* 2. 37. 38.

His meditations and obſeruations are on *Prou.* 4. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. verſes.
Prou. 14. 5, 6, 7, 8. verſes.

TO THE RIGHT WORSHIPFVLL MASTER DOCTOR CÆSAR, IVDGE OF THE HIGH court of Admiraltie, Maſter of Requeſts, *and of S. Katherins: and to the right* vertuous gentlewoman his wife,

HENRY HOLLAND *wiſheth an increaſe of all proſperitie, and of the rich graces of Gods ſpirit vnto life euerlaſting.*

THeſe Sermons (right Worſhipfull) are full of good inſtruction, and conſolation. I haue endeuoured to giue ſome view of them all, by ſome ſhort aphoriſmes, on this maner.

I. The firſt Sermon, is of the quenching of the ſpirit, where he teacheth vs: 1. *That albeit thoſe be worthily condemned, that neuer taſted, nor deſire to taſte of the ſpirit of God: yet a more iuſt and fearefull condemnation is like to come on them, that hauing once receiued it, doe after loſe the ſame.* 2. *To knowe whether we haue the ſpirit: he ſaith, like as he knoweth beſt, that he hath life, which feeleth it in himſelfe: ſo he beſt knoweth whether he haue the ſpirit, that feeleth the ſpirit working in himſelfe. Againe, he that hath the ſpirit of Chriſt, hath ſome thing in him giuen him of God by his word, aboue all that can be attained, by any naturall gift or humane induſtrie.* 3. *The ſpirit often in regeneration, cauſeth in the ſpirituall man, a great and generall aſtoniſhment, for great and enormious ſinnes committed: and then it dealeth more particularly, ſmiting vs with a ſpeciall griefe for ſpeciall ſins.* 4. *Then the ſpirit teacheth, how the faculties of the ſoule are all bent to rebellion againſt God, and ſpecially how reaſon fighteth againſt faith,*

and

*and is a great patrone of vnbeleefe. 5. After all this, the ſpirit (ſaith he) bringeth vs to ſee the vnſearchable riches of Chriſt, and worketh in vs that precious faith, whereby we apprehend our free iuſtification in Chriſt. And then followes the feeling of ioy inſpeakable, and that bleſſed peace of conſcience which paſſeth vnderſtanding, iudgement is reformed, affections are cleane altered, and there will appeare in all faculties great forwardnes, and readines to performe things acceptable vnto God. 6. After ſome falles of frailtie, if we continue our former hatred of ſinne, and the oftner we fall, conceiue the more deadly hatred againſt ſinne: if our ſorrow for ſinne increaſe, if our care continue to preuent and cut off all occaſions of ſinne, albeit we ſlip and fall often, yet we may not ſay the ſpirit is quenched. 7. Such as haue the greater, and certen graces of the ſpirit of regeneration: their *knowledge is well grounded, and they labour euermore for a good meaſure of knowledge, to direct them in their particular duties: the *knowledge of the wicked is but confuſed, generall, and vncerten. 8. Albeit the ſpirit can neuer be vtterly taken from the beleeuers: yet if they waxe proud, ſecure, and fall to ſinne, the graces of the ſpirit, the cleere vnderſtanding, the feeling, the affection, and ioy in the holy Ghoſt may ſo dye and decay in them, that they may well ſeeme to themſelues and others to haue quenched the ſpirit.*

*Like the Sun.

*Like a lightning.

These and the like ſingular doctrines concerning this matter, are contained in this Sermon. This argument was further inlarged and amplified in other Sermons by him, which as yet I cannot finde. For he taught alſo by what degrees the ſpirit is quenched: and they were theſe. 1. *By neglecting the meanes of cheriſhing the graces of the ſpirit.* 2. *From neglecting the meanes to proceede to the grieuing of the ſpirit.* 3. *From grieuing to come to vexing and prouoking of the ſpirit.* 4. *Laſtly, how ſome after long prouocations, haue quenched the ſpirit, and loſt all the good light and graces of God which they had before receiued.* Theſe be moſt dangerous degrees of ſinne, and ſteps to perdition. And thus farre of the firſt Sermon.

II. The ſecond Sermon is againſt murmuring, a ſinne no leſſe dangerous then common, in all degrees and condition of men. We be here taught: 1. *What the nature is of impatiencie for outward things, what diſhonour it brings to God, what a torment to vnbeleeuers, in whom the want of one ſmall thing, breedes ſuch diſcontentment, as the poſſeſſion of many rich bleſſings cannot quiet them.* 2. *What remedies*

medies beſt ſerue to make our hearts calme in all ſuch diſtempered affections, and they be theſe: firſt, moſt highly to eſteeme of Gods fauour, and to preferre that one benefit of the pardon of our ſins, before all the riches of this life. Secondly, to labour for that precious faith in Chriſt touching the forgiuenes of our ſins, and euerlaſting life: for if we can once be perſwaded, that Chriſt is ours, wee ſhall not greatly doubt but that with Chriſt we ſhall haue all things needfull for vs. Let vs receiue this benefit though it come alone, yea though it bring troubles with it: and then for outward things we ſhall poſſeſſe our ſoules with patience. For (ſaith this reuerend man) we haue no true feeling of the forgiuenes of our ſinnes, if we cannot (when we feele it) be therewith contented, and readie to forgoe all other things. 3. To looke well to our ſanctification and regeneration: for if the Lord grant vs to be the glorious temples of his moſt holy ſpirit, wherein his graces may ſhine, he will not deny vs the baſe things of this life: or if he doe, we ſhall haue a good ſupplie of better things. 4. To bee well aſſured of our glorious reſurrection: for it is farre greater to raiſe vs being conſumed to duſt, then to preſerue vs being aliue. 5. Faith in Gods prouidence: if he made all things of nothing, much more eaſily can he preſerue things made: if he cares for the beaſts, much more for man: if for wicked men, much more for his children: if for his children when they ſought him not, much more when they ſeeke him with all their harts, and deſire to ſerue him in holines and true righteouſnes. 6. Laſtly, learne by examples that it is Gods bleſſing in the meanes, and not the meanes without it which preſerue vs. The Fathers before the flood fed on herbes without fleſh or fiſh, and yet liued 700. 800. 900. yeeres. The Iſraelites liued 40. yeres without change of garments, or any earthly and ordinary prouiſion. Moſes and Elias liued 40. daies without meate. Theſe examples teach vs, if we haue the meanes, not to truſt in them; if we want them, not to diſtruſt in God. And thus farre the ſumme of the ſecond Sermon.

III. *The third is of zeale, which teacheth: firſt, how God commandeth and commendeth zeale: ſecondly, how he rewards it. The rules to know the true zeale of God are theſe.* 1. *True zeale begins in our ſelues, and ſo proceedes to others: and againe returnes from other men, and ends in our ſelues. Abraham, Iob, Moſes, &c. firſt ſmite themſelues and euer be more zealous againſt themſelues then againſt other men: for by the ſenſe and feeling of our owne ſores, we be taught to deale more mildly and meekely with the ſores of other men.* 2. *True zeale is as willing to bee*

admoniſhed, as it is carefull to admoniſh: and that not only of ſuperiours, where we muſt yeeld of neceſſitie, but alſo of equals, yea of inferiours, whō we may ſeeme to contemne. 3. True zeale is not to bee hot by fits, and cold in the end. 4. A very ſpeciall mark of true zeale is this: To be [a] comforted in the publike proſperitie of the Church, when priuate croſſes may make vs ſad: and contrarily, to [b] mourne and lament for our brethren, when priuate proſperitie might cheere our hearts. 5. True zeale (ſaith hee) will not ſpare ſinne in kindred: for that hee loueth moſt naturally, that hath learned to loue moſt ſpiritually: and he loueth moſt truly, that cannot abide ſinne in the partie beloued, without ſome wiſe and diſcreete admonition. 6. True zeale feareth not the force of the mightie, neither is it diſmayed at the lookes of the proud. 7. True zeale is ſeene in their cauſe who can neuer recompence vs againe. 8. The laſt rule of zeale is this, to be humbled in our ſelues for thoſe ſinnes which wee eſpie or cenſure in other men: and ſpecially ſuch ſinnes as we eſpie in them which are committed to our charge: for that the holy Ghoſt in his word, accounteth their ſinnes our ſinnes. And thus farre the third Sermon.

Iob. 31.

a Paul.
b Examples, Moſes, Nehemias, Daniel.

IIII. The fourth Sermon is of a good name. And here hee teacheth vs: 1. *How deare and precious a thing a good name is.* 2. *Next, what ſingular gainfull fruites and effects it carrieth with it: how God and good men are delighted with vs, if we haue it: how men and angels turne away from vs, if we want it.* 3. *How carefull we ought to be, not to hurt our neighbour in his good name, becauſe it is an inestimable treaſure: which being loſt, is moſt hardly recouered.* 4. *With what care and conſcience we ſhould ſeeke to finde it: and hauing found it, with all endeuour and induſtrie to preſerue it.* 5. *He teacheth how a good name and good report, being good things, muſt proceede from good cauſes, as of vertue, godlines and good religion.* 6. *He noteth how the world accounteth of Gods children as of monſters, if they haue but one ſlip: and highly eſteemes of a worldling for one externall gift of minde or bodie, though ſinnes ſwarme in him.* 7. *He teacheth, that if we will auoide an euill name, we muſt firſt auoide all euill ſurmiſes and deuiſes againſt other men: and next we muſt haue a godly iealouſie ouer our owne waies, that they may not breede in men any ſuſpition of euill.* 8. *Laſtly, men muſt be plentifull in all good workes: all which muſt be done, firſt with a ſimple and ſincere affection: next with iudgement and diſcretion.* And thus farre of a good name.

V. The fift Sermon is of Humilitie. The contents of it briefly are

are these. 1. *Wherefore the Lord humbleth his children before they be crowned.* 2. *How pride rots and mars all good gifts in vs.* 3. *How dangerous and hurtfull prosperitie is to many.* 4. *How to accept good meanes in time, when God calleth vs to repentance.* 5. *How dangerous spirituall pride is to Gods children.* 6. *How feare must increase, as Gods gifts increase in vs.* 7. *How euill thoughts doe exercise Gods best children, and by what messengers God awaketh them.* And this is the short summe of the fift Sermon.

VI. The sixt serues well for Christian parents, for the good education of children. 1. *He warneth them, that they lament not so much for their children, if they bee dismembred, or prone idiots, as if they prone grosse sinners, and so become worse then idiots. For such assuredly (without repentance) dishonor God greatly in this life, and cannot escape euerlasting perdition after death: but of poore idiots there is more hope.* 2. *Next he teacheth parents, that when they finde foule sinnes in their children, wisely to consider what causes breede them: whether they be not themselues disobedient to their heauenly father, and haue been to their naturall parents, and yet not repented of their sinnes.* 3. *Lastly, with what wisedome and affection we must correct our children, euer mindfull how that we punish our owne sinnes in them.* And thus much of the sixt Sermon.

VII. The seuenth and last Sermon teacheth vs: 1. *That sorrow for sinne is the first step to godlines: for (saith he) it is impossible to hunger after Christ without it.* 2. *That the word of God must effect that sorrow in vs, by pearcing our hearts, and teaching vs that we haue to doe with God, and not with men: and this will wound vs with a liuely feeling of Gods iudgement.* 3. *That we must wisely discerne betweene the true sorrow for sinne, which causeth repentance not to be repented of, and that worldly sorrow which causeth death. For godly sorrow softneth the heart to the obedience of the word: but that worldly sorrow causeth men to kicke and spurne against the worde, to the further hardning of their hearts.* 4. *That many are galled and pricked with pouertie, sickneſſe, and other afflictions: but few with their sinnes, which is the cause of their afflictions. But let men bee well assured of this (saith he) that if a man bee not troubled for sinne here, he is in the way to hell: if he bee troubled in this life for sinne, he is in the way to heauen.* 5. *Lastly, that in true repentance the pricking of the heart, and sorrowing for sinne, must bee continued and daily renued: wee must bee humbled*

with continuall ſorrow, that wee may be refreſhed with daily comfort in Chriſt. And thus far the compendious and ſhort view of all theſe Sermons.

This graue and reuerend father, who hath left vs theſe holy inſtructions, hauing continued for many yeres with good ſucceſſe, and a comfortable experience of Gods bleſſing on his holy miniſterie, in preaching the Goſpell of Chriſt, his Sermons were many in number: and how effectuall, let the godly iudge by theſe few, which Gods good prouidence hath reſerued for poſteritie. Now (right Worſhipfull) I offer them vnto your good patronage and protection: becauſe I am well aſſured you loue, and what you may, you further the preaching of the Goſpell of our Lord and Sauiour Ieſus Chriſt.

Much am I bound to remember your Worſhip, and that vertuous gentlewoman your wife, for your great loue to me and mine. I can no way requite your loue, yet by ſome poore teſtimonie, I deſire to make mine affection knowne in the performance of any Chriſtian dutie what I may. The Lord Ieſus Chriſt that hath knit both your hearts, by one ſpirit, in one holy faith vnto himſelfe, and in loue vnfained one to another, grant you the true peace which paſſeth vnderſtanding, to keepe your hearts and mindes in his faith, loue and feare vnto the end. And thus I humbly take my leaue, recommending you and all yours to the protection of the Almightie.

Aprill. 30. *Anno Dom.* 1599.

Your VVorſhips euer to commaund in Jeſus Chriſt:

HENRY HOLLAND.

A Sermon preached by M. RICHARD GREENHAM, vpon these words:

Quench not the spirit. 1. Thess. 5. 19.

THE FIRST SERMON.

ALL the doctrine of the Scriptures may bee briefly referred to these two heads. First, how wee may bee prepared to receiue the spirit of God. Secondly, how the spirit may bee retained when wee haue once receiued it. And therefore Saint Paul hauing laboured to instruct the Thessalonians, in the former part of this Epistle, how they may receiue the spirit, doth here teach them how to keepe & continue this spirit vnto the end: and this the Apostle doth by giuing them a charge and commandement, that in no wise they do quench the spirit: thereby doubtles teaching, that as the shunning of euill, is the first step vnto goodnes: so the ready way to continue the spirit of God in our hearts, is to labour that it be not quenched. Now the Apostle vpon great and waightie consideration, doth here deliuer this precept. For first of all, though all those bee worthily and iustly condemned, that neuer tasted of the spirit of God: yet as our Sauiour Christ saith; A most iust and fearfull condemnation is like to come vpon them, that hauing once receiued it, doth afterwards lose the same againe. Moreouer, without this spirit of God, no holy exercise can haue his full effect: for the word worketh not, where the spirit of God is wanting; prayers haue no power to pearce into the presence of God; the Sacraments seeme small and sillie things in our eyes, and all other or-

Two heads of all the doctrine of the Scripture.

Exercises of religion vnprofitable to them which want the spirit.

ders, and exercises which GOD hath graunted and ordained for man, they are vnprofitable to man, where the spirit is not present to conuey them into our hearts, there to seale vp the fruit of thē. Last of all, wee are fit to receiue no good grace at Gods hands: nay, wee doe not esteeme Gods graces, when wee haue not the spirit to teach vs to set a due price vpon them: for speake of the Law, or of the Gospell: of sinne, or of righteousnesse: speake of Christ, or of our redemption, & iustification by him: yea, speake of that huge and heauie waight of glorie, wherewith the elect of God shall be crowned; all this moueth not, we are little affected therewith, vnlesse God giue vs of his good spirit, to profit by the same. The Apostle therefore with good reason, gaue this precept, and we, for many great causes, are to listen vnto it, least by any meanes the spirit of God be quenched in vs, and so wee depriue our selues of all these fruites. Now, whereas the Apostle saith, *Quench not the spirit*, it may appeare hee speaketh to those that had alreadie receiued the spirit. For as the fire cannot bee said to bee quenched, where it is not: so they cannot bee said to quench or lose the spirit, which haue not as yet receiued it. Then know, that this precept doth properly belong to them, that haue receiued the spirit of God, and they especially are to make a speciall vse of it: for the other, it cannot profit them, vnlesse that, as the seede lying in the ground a long time, doth afterward budde and become fruitfull; so this continue in their mindes, till they haue tasted (in some good sort) of the spirit of God, & then breed in them some carefulnesse that they doe not quench it. Well then, to them that haue felt and found the spirit of God in them, to them saith Saint Paul in this place, *Take heede that ye quench not the spirit*. Of this, if wee doe somewhat seriously consider, these two questions will offer themselues, and soon arise in our minds. First, how wee may know whether wee haue the spirit of God, or no. Secondly, if we haue it, whether it may be lost againe or no: which if they be well and sufficiently answered, they will doubtles giue great force vnto this precept. For the first then, if we will know whether we haue the spirit or no; wee must surely vnderstand, that as he knoweth best that he hath life, which feeleth it in himselfe: so hee best knoweth whether hee haue the spirit of God, that feeleth the spirit working in him. And if wee will further

The precept of not quenching the spirit, belongs to them which haue the spirit.

ther know, by the peculiar working and effects of the ſpirit, then let vs marke theſe.

First of all, if there bee nothing in man but the nature of man; if nothing but that may be attained by the arte and induſtrie of a man, then ſurely in that man is not the ſpirit of God: for the ſpirit is from God, it is from aboue, it is aboue nature: and therefore the Apoſtle doth ſet the ſpirit of God, againſt the ſpirit of the world, when he ſaith: ***We haue receiued the ſpirit, not of the world, but of God.*** Spirituall man is indued with ſupernaturall gifts.

Beſides, the ſpirit of God is eternall, and endureth for euer: but all the doings and deuiſes of men they periſh, and in time they haue an ende. Therefore though a man haue wiſedome with great knowledge, though in wit and skill hee paſſe and excell the common ſorte of men: yet, if from aboue hee haue not been inlightened; if from heauen his wiſedome hath not been ſanctified, his knowledge ſhall decay, his wiſedome ſhall wither like graſſe, he hath not as yet taſted of the ſpirit of God, that endureth for euer. And therefore ſaith Saint Paul: ***Wee teach the myſteries of GOD, which none, no not the Princes, and the men of this worlde, which are aboue others moſt excellent, are able to vnderſtand.***

Secondly, conſider whether in thee there be any alteration or chaunge. For the wiſe men which were expert in nature, could ſay, that in euery generation there is a corruption. And we ſee, that the ſeede ſowen is much chaunged before it grow vp and beare fruite: Then needfull it is, that in regeneration there be a corruption of ſin, ſo that as ſeed in ỹ ground, ſo ſin in our mortal bodies may decay, that the new man may be raiſed vp, the ſpirit of God taking poſſeſſion of our ſoules. Therefore the Euangeliſt Iohn doth make this the firſt worke of the ſpirit, that it ſhall rebuke the world of ſin: and this ſo needfull, that without it, there is not the ſpirit of God, neither yet can Chriſt come & enter into that man. Hereof it was that Chriſt compared the Iewes to ***children in the market place, which would not dance though they were piped vnto:*** and the reaſon was, becauſe they had not firſt learned with Iohn to mourne: for they that by the preaching of Iohn, learned to lament their ſins, and for their ſins were penſiue in their own ſoules, they receiued Chriſt, they daunced and did reioyce to A ſpirituall man muſt haue an alteration or change.

heare the ioyfull tidings of the Goſpell. Therefore Chriſt ſaith, *That whores and harlots entred into the kingdome of heauen.* (ſeeing they lamented their ſinnes) *before the proud Phariſies*, which were touched with no remorſe for their ſins. And for the ſame cauſe it is, that Chriſt calleth vnto him, thē only *that labour and are heauie laden:* teaching, that if they finde not ſin to be a heauy loade and burthen to them, they haue not the ſpirit of God, neither are they fit to receiue Chriſt. Then to be rebuked of ſinne, is the firſt worke of the ſpirit; which the ſpirit worketh in vs by theſe degrees. Firſt, it raiſeth vp in vs a great and generall aſtoniſhment, by reaſon of all thoſe great and enormous ſinnes that wee haue committed, and this doth ſtrike vs downe, it doth terrifie vs, and holde vs amazed wonderfully: then it dealeth with vs more particularly; & beſides that, it bringeth vs vnto a ſpeciall griefe for ſpecial ſinnes, it doth bereaue vs of our chiefe deſires, and bringeth vs out of conceite and liking with the beſt things that are in vs: for then it doth diſplay before vs the vanitie and darknes of our vnderſtanding, how vnfit and vnmeet we are to vnderſtand and conceiue thoſe things, that doe aboue all others eſpecially concerne vs; then doth it let vs ſee the peruerſe corruption of our iudgement, and that before God, and in things belonging to God, wee bee as bruite beaſts, not able to diſcerne things that differ, nor to put a ſound difference betweene good and euill: then doth it let vs ſee that our reaſon is vnreaſonable, nay, that it is hurtfull vnto vs, a great enemie to faith, & a great patrone of infidelitie and vnbeleefe. When it commeth to our affections, it turneth them vpſide down, it turneth our mirth into mourning, our pleaſure into painfulnes, and our greateſt delight into moſt bitter griefe. If it doe proceede further, and come once to the heart, and to the ſtomacke and courage that is in vs, then it cutteth vs to the quick, then doth it at once caſt vs down in humilitie vnder the hand of God: for while wee had to deale with men, wee were as ſtoute as any, and would not ſtart for the beſt. We had reaſon to ſay for our ſelues, and courage to defend our ſelues againſt all them that did deale with vs: but now the ſpirit draweth vs into the preſence of God, it letteth vs ſee that we haue to doe with God, and that our ſtrength is weaknes in reſpect of him. Then doth our heart begin to faile vs, then doe we

1 A generall aſtoniſhment for ſinne.

2 A ſpecial grief for ſpeciall ſinnes.

Workes of the ſpirit in the regenerate.

Reaſon againſt faith.

we lay our hands on our mouthes, and dare not answere: nay, then doe wee quickly take vp our crosse, because the Lord himselfe hath done it. Behold here how the spirit worketh, beholde how sinne is corrupted: and who so can behold here this in himselfe, may assuredly say, that the spirit of God is in him, that it is not in vaine within him, nay, that it is mightie and liuely in operation in his heart.

The third note and effect, is the bringing on forwarde of this work vnto iustificatiō: for when the spirit hath brought vs thus farre, then doth it begin to open vnto vs a doore vnto the grace and fauour of God: it doth put into our minds, that there is mercie with God, and therefore stirreth vs vp to seeke mercie at his hands: afterward it doth let vs see how Christ suffered, to take away the sins of the world, that in the righteousnes of Christ, we may looke to be iustified before God. And this it doth not let vs see onely, but doth effectually worke a sure perswasion of it in our hearts, and confirmeth the same by two notable effects. The first is, a ioy most vnspeakable and glorious, wherewith our harts must needes be wholly taken vp and rauished, when we see our selues by the righteousnes of Christ of the free mercie and grace of God, redeemed from death, deliuered from hell, and freed frō the fearful condemnation of the wicked. The second is the peace of conscience, which indeede passeth all vnderstanding. While sinne, and the guilt of sinne remained, there was no peace, nor rest, nor quietnes to be found, but feare within, terrors without, and troubles on euery side: but when sinne is once nailed to the crosse of Christ, when the guilt of sinne is taken out of our consciences, and the punishment thereof farre remoued, then must needes ensue great peace: for our accusers dare not proceede against vs, our sinnes are forgiuen vs, and God is at one with vs: and for this, we haue the warrant & testimonie of the spirit. Can flesh and blood perswade vs of it? can any creature assure vs how God is affected towards vs? no doubtlesse. And therefore where this ioy and peace is, there must needes be the holy Ghost, the author and worker of the same. For as no man knoweth what is in man, but the spirit of man which is in him: so none knoweth the will of God, but the spirit of God, and therefore it is the spirit of God that must certifie our hearts and spirits of the same. And hereof

The 3. note.

How the spirit leades vs to Christ.

Two arguments of our iustification.

The 4. note. hereof there doth arise that, which wee take as the fourth note, when we finde it in our selues: to wit, the life & nimblenes that is in vs to doe good: for when a man doth finde fauour frō God, for the forgiuenesse of sinnes, then the loue of God constraineth him, that ioy which he conceiueth inforceth him, and putteth life into him, for the performance of those things, which are pleasing vnto God: then he beginneth to finde himselfe not only reclaimed from euill, but also applied & framed to that which is good; then is his vnderstanding inlightened, to see into the mysteries of godlines, and into that great work of his redemption, & into whatsoeuer concerneth the sauing health of his soule: then is his iudgement reformed, and he is made able to iudge betweene false religion & true, betweene the works of the flesh, and of the spirit, betweene that which is good, & that which is euill and displeasing in the sight of God. Then are his affections in some good measure altered, his desire is set, not vpon earthly, but vpō heauenly things; his ioyes are not in the earth, but in the heauens; his anger is wasted and spent, not vpon his owne priuate cause & quarrels, but vpon his owne sins, and vpon whatsoeuer hindereth the glorie of his God. This is the life of God in him; thus he liueth that hath receiued the spirit, and thus he leadeth his life continually: for they that haue receiued the spirit, are led by the spirit and do liue accordingly, bringing forth the fruits of the spirit. But this hath weaknes ioyned with it, & men through frailtie may soone fall, and therefore their life is said *to be hid in Christ*, because in full and perfect manner it doth not appeare. Therefore, if notwithstanding these frailties and falles, wee will know whether we still retaine the spirit of God, we must search our selues, and trie our hearts by these rules. First, if through frailtie we haue fallen (for who is hee that falleth not?) wee will then know whether by our fall we haue lost the spirit of God or no, let vs see what liking, or misliking we haue of sinne: for if after our fall, we doe hold our former hatred of sinne, and the oftner we fall, the more thorough and deadly hatred we conceiue against sin, vndoubtedly that frailtie hath not as yet depriued vs of the spirit. Secondly, come and see how it standeth with thy sorrow: for so long as thy sorrow encreaseth for thy sinnes, it cannot be thought that sinne and the flesh, haue ouercome and

Readines to obey.

Rules to know whether wee haue the spirit.

vtterly

vtterly quenched the ſpirit in thee. Thirdly, trie thy care: and if thou groane in a godly care, both how thou maiſt bee able to wage battell againſt ſin in the plaine field, and how thou maiſt preuent ſin in all his policies, thou haſt a further aſſurance, that ſinne, although it be as great as Goliah, yet it hath not hitherto preuailed againſt thy poore and little Dauid, I ſay, againſt thoſe few & ſmall graces, which the good ſpirit of God hath beſtowed vpon thee: but the laſt is moſt certen, and that is this. Whē thou art carefull to redeeme that, which by thy fall thou haſt loſt, and haſt a care to runne ſo much faſter forward, by how much more thou haſt been letted by thy fall: then it doth appeare that the ſpirit is in thee, yea it is liuely and mighty in operation, and ſuch as ſhall neuer be taken from thee, vntill the day of Chriſt.

Thus may we in ſome good and competent meaſure trie and proue, whether we haue the ſpirit of God or no: for where theſe fruites are to be found, there is alſo the ſpirit of God. For further confirmation wherof, we may note the manner of ſpeech, where he ſaith, *Quench not the ſpirit.* Wee doe commonly vſe to ſay, the fire is quenched, when the light and heate thereof is takē away: and indeede nothing can properly be ſaid to bee quenched, but the fire. Now whereas the Apoſtle ſaith, *Quench not the ſpirit*, he giueth vs to vnderſtand, that the ſpirit is in ſome reſpect like vntō fire: therfore if we do but a little cōſider of the nature of fire, we ſhall a great deale better iudge of the ſpirit. And among others, theſe properties we finde to be in the fire. Firſt of all it will burne vp, and conſume things that may bee burned and conſumed: and therefore lighting vpon ſtraw, ſtubble, ſtickes, or ſuch like, it bringeth them to aſhes, and doth make them as though they had not bin at all. Secondly, it doth purge and purifie thoſe things that can abide to bee purged: and this it doth, firſt by taking away the ſuperfluitie of droſſe, that hath ouercouered the thing to be purged. Then by fining the thing it ſelfe, and by making it purer and purer. Thirdly, it giueth light euen in the moſt dimme and darkeſt places. And laſt of all, it giueth heate, and withall, doth as it were put life into thoſe things which are capable of life: for whileſt a man is frozen & ſtarued for cold, he is numbde, and as it were without life: but being brought to the fire, he is het, he is reuiued, he is cheered, and then becommeth

The ſpirit like fire.

Properties of fire.

actiue

actiue and nimble. These are the properties of fire, and these doe in some manner resemble and shadow out vnto vs the workes and effects of the spirit. For first of all, when the spirit of God seaseth vpon a man, and entreth into his soule, then it beginneth to burne, to waste & consume in him, those things that will be wasted: after this sort euil affections, noisome lusts, and other stubble which is in man, by the spirit of God are consumed and burned. Secondly, it doth purge vs from grosse sins, and daily more and more doth purifie vs, that we may be a cleane and holy vessell and temple for him to rest and dwel in. Thirdly, it is a shining lampe, euer burning and cõtinually giuing light vnto vs, in that way which we haue to walk in. And lastly, it doth set vs on heat, and inflameth vs with a zeale of Gods glorie, with a care of our dutie, and with a loue of all mankinde: yea, withall it putteth life and lust into vs, to walke in that good way which it doth leade vs, and to doe all those good workes which may glorifie God, or be commodious vnto men.

Foure effects of the spirit.

Thus we see what likelihood there is betweene the spirit and fire, for which cause the spirit in the Scripture is compared vnto fire: nay it is sometimes called fire: for Iohn saith, *That our Sauiour should baptise with the holy Ghost, and with fire:* that is, with the holy Ghost, which is like vnto the fire. Therefore, as truly and as certainly as we may say that there is fire, where we see straw and such like things consumed, or gold and siluer finely purged, or great light in darke places, or great heate in bodies that were nummed before: euen so truly may we say, and so certainly wee may perswade our selues, that the spirit of God is in vs, when we see our corruption consumed, our soules purged from the drosse of sinne, our hearts inlightened and made hot in walking, and working according to that light.

The second question, whether the spirit may be lost.

The second question to be considered, is, whether that man which hath once tasted of the spirit, may lose it, and haue it quenched in him. To this it may be said, that because the spirit of God commeth to, and worketh in diuers men, diuerslly, in diuers measures: therefore wee must consider of the diuers working of the spirit, and then frame our answere accordingly. First then, there is a lighter and lesser work of the spirit, which may be quenched in them that haue it: and that this inferiour or lesser kinde of

working

working may bee taken away, appeareth plainly by the parable of the ſeede which our Sauiour Chriſt propoundeth, for that, beſides *them that receiue the word into good ground, and bring foorth fruites, ſome an hundreth, ſome thirtie, ſome ſixtie folde:* he doth alſo make mention of ſome others that receiued the word and yet continued not. And what, had not theſe the ſpirit of God in thē? Yes doubtleſſe, for they receiued the word: yea, they receiued it gladly, and that which is more, they beleeued that which they had receiued. Beholde then three fruites of Gods ſpirit in theſe men, and yet they continued not: for they beleeued indeed, but their faith was temporarie, it laſted but for a time, and after a time it vaniſhed away, and the ſpirit departed from them: for, either the pleaſures and profits of this life did driue out the graces of God, and drie them vp, or elſe the fierie heate of perſecution did quite conſume them.

More plaine and notable for this purpoſe is that in the ſixt to the Hebrewes, for there the Apoſtle ſaith, *That ſome may taſte of the holie Ghoſt, and thereby be made to taſte of the good word of God, to to be inlightened, to receiue heauenly gifts, yea, and to taſte of the power of the life to come.* And what then? ſurely the Apoſtle ſaith, *That if ſuch fall, it is impoſſible they ſhould be renewed:* giuing vs to vnderſtand, that euen they which haue receiued the holy Ghoſt, that haue been inlightened, that haue receiued heauenly gifts, and haue taſted of the power of the life to come, euen ſuch may fall away, and the ſpirit may be quenched in ſuch.

There is a ſecond kind of working of the ſpirit, which is a more thorough & effectuall working, which can neuer be taken away from them that haue receiued it. This the Apoſtle Peter deſcribeth, when he ſaith, *That the choſen of God, are begotten againe of the immortall ſeede of the word.* This is not a bare receiuing, or a light taſting of the word: but it is a deepe taſte of the ſame, whereby wee are begotten and borne againe. The Apoſtle Iohn ſetteth downe another note of it, ſaying, *That they that are thus borne againe, cannot ſinne:* that is, they cannot make an occupation of ſin, they cannot fall flat away by ſinne: and why? *Euen becauſe the ſeede of God abideth in them,* euen that ſeede, wherewith they were begotten to a liuely hope of life, euen that ſeede doth abide, and will abide vnto the end. Who ſo is begotten againe by this ſeed, and

Spirit of faith and regeneration, not vtterly quenched.

and hath this ſeede abiding in him, the ſpirit hath wrought that in him, which ſhall not bee taken from him: and therefore our Sauiour Chriſt ſaith, *The words that I ſpeake, is ſpirit and life.* And in another place he ſaith, *That none ſhall take his ſheepe from him, for the father is mightier then all:* and therefore in another place hee ſaith, *That it is impoſſible that the elect ſhould be ſeduced.*

Note. Thus then we ſee the queſtion is anſwered: namely, that there is an inferiour working which may be loſt; and a more effectual working of the ſpirit which can neuer be taken away from them that haue it. And this muſt not ſeeme ſtrange to vs, neither muſt wee bee offended that the Lord ſhould take ſome, and leaue others: or that he ſhould begin in ſome, and not bring his worke to perfection: for ſo he dealeth with other things in the worlde. Some corne is ſowen and neuer riſeth: ſome ſpringeth, and yet ſhortly withereth: ſome groweth vp to an eare, and yet then is ſtriken or blaſted: and otherſome (at his good pleaſure) doth come to a timely ripenes. In like manner, ſome trees are planted A ſimilitude. and neuer take roote: ſome take roote, but yet not bloſſome: ſome bloſſome, and yet neuer bring forth fruite: and otherſome through his goodneſſe doe bring forth fruite in good ſeaſon. If the Lord deale ſo with the plant & hearbe of the field, why may he not deale ſo with vs, the ſonnes of men? If wee cannot conceiue the reaſon of this, wee muſt holde our peace: for all the works of God are done in righteouſneſſe, and al our knowledge is vnperfect: therfore we muſt herein rather accuſe our ſelues of ignorance, then the Lord of vnrighteouſneſſe. So then we muſt thinke it righteous in the Lord to deale thus with vs, ſeeing wee are in his hand: and wee muſt not bee offended, though he call ſome, and doe not inlighten them: and although hee inlighten ſome, and doe not continue them, and doe of his great mercie continue ſome euen vnto the end: let vs rather ſee what vſe we muſt make of this doctrine.

Vſe of the doctrine of quēching the ſpirit. Firſt, wee muſt take heede that wee neuer quench any grace, or gift that God beſtoweth vpon vs. Secondly, wee muſt ſtill labour to haue greater meaſure of gifts: for the wicked may come to haue ſome ſmall gifts, and ſuch as may bee quite taken away from them. Laſtly, it doth put a plaine difference betweene the godly, and the godleſſe, betweene them that beare a ſhew of holines,

holines, and them that are indeed the holy ones of the Lord: for the one endureth but for a time, and the other lasteth for euer. Now if we require a further triall, whereby we may know whether we haue receiued that spirit which lasteth but for a time, or that which will abide for euer with vs: then let vs marke these rules, which put a plaine difference betweene them. First, wee must marke that inlightning and insight wee haue into the word of God. Certaine it is, that both the godly and wicked are inlightened, but the inlightening of the godly is one, & the insight of the wicked is another: for that knowledge and insight which the godly haue receiued, is certaine and distinct: and therefore in particular things, they bee able to apply the threatning of Gods iudgements to the humbling of themselues, and the promises of God to comfort themselues. Againe, their knowledge is sufficient to direct thē both generally, and in euery particular durie. And last of all, it neuer faileth them, but directeth them vnto the end: but the knowledge of the wicked is not so, for it is cōfused, generall, and vncertaine. And therefore though they haue a generall knowledge of the threatnings, & of the promises of God, yet can they not make particular vse of the same. Their knowledge is insufficient, not able to direct them in their particular actions, and therefore it doth leaue them in the end. Therefore as the knowledge of the godly for the cleerenes, the certaintie, and the sufficiencie of it, is compared to the Sunne: so the knowledge of the wicked, is compared to the lightning, which doth not giue any certaine light, it doth not continue any time; and when it is gone, men are worse then they were before. So doth it fall out with the wicked: for beside that their knowledge doth soone vanish, there is also in them afterwards, greater and more dangerous darknes then there was before: herein then wee doe see one plaine and manifest note of difference. Secondly, wee come to our affections. Certaine it is, that the wicked doe desire the helpe and fauour of God: but looke to the cause, and that will shew a difference between them and the godly. The wicked do only seeke helpe, because of some extremitie which they suffer; they onely desire to bee in the fauour of God, because they would bee freed from griefe: and therefore it is common with them to say; Oh that I were out of this paine! Oh that this my sorrow

Knowledge of the godly like the Sun: and of the wicked like the lightning.

ſorrow were taken from me. By which ſpeeches they ſhew, that ſo they might bee at reſt, or liue at their eaſe, they would little weigh of the helpe or fauour of God. But the godly finde ſuch ſweetnes in the fauour of God, that for the deſire thereof, they can be content to forgo all the pleaſures of this life, yea they can be content to ſuffer much, and endure the croſſe patiētly, ſo that at the laſt they may aſſuredly enioy Gods fauour. Not the godly onely, but the wicked alſo, are grieued when they haue ſinned: but the wicked doe therefore ſorrow, becauſe their ſinne hath, or will bring ſome puniſhment vpon them: and the godly ſorow, becauſe they haue offended God, & giuen him occaſion to draw his fauour from them, therefore his correction do they beare patiently: but the remembrance of their ſinne, that toucheth them ſtill at the very quicke. Then in their ioy, and in their ſorrow, may appeare a ſecond difference.

Difference betweene the godly and godleſſe.

The third difference is in loue: for though both of them doe loue God, yet it is after a diuerſe manner; the one of ſinceritie, the other for wages. A poore child that is taken vp, fed, & cloathed, will loue him that doth thus feed and clothe him: but if he receiued no more of that mā then of another, he would like him, and loue him no better then another: euen ſo it is with the wicked, if their bellies bee filled, their barnes ſtuffed, and they haue their hearts deſire, they loue God indeed, but yet only for their bellie, and their barnes. Thus did Saul loue God, but it was for his kingdome: thus did Achitophel loue God, but it was becauſe he was aduanced to bee a councellour: and thus did Iudas loue God, but it was becauſe he was choſen to be an Apoſtle, and caried the bagge. But what became of their loue, the hiſtories doe teſtifie: Saul was a little afflicted, and forſooke God: Achitophel ſomewhat croſſed in his deuiſes, hanged himſelfe: and Iudas for gaine of money betrayed Chriſt. Some experience of this wee may ſee among vs; Courtiers will be profeſſors, and Schollers of ripe wits wil be religious, if Courtiers may come to be Councellors, and if Schollers may be preferred to the chiefeſt places: but if promotion come not, then their profeſſion is forſakē, and their religion laide aſide. And yet that is not all, for either they waxe prophane in their life, or heretical in their opinions. Do the children of God loue on this maner? No, the holy Ghoſt which they

Example.

haue

haue receiued in effectuall manner, doth shed the seed of loue in their harts, and doth worke in them a speciall liking of his goodnes, of his righteousnes, and of his holines: and therefore of sincere affection they loue him. As the naturall child loueth his father naturally, and though his father beate him, yet beareth he it, and stil loueth him: so do the children of God deale; *They haue powred into them* (as S. Peter saith) *a godly nature*, so that they doe freely loue God their father: and though he afflict them, or crosse them in their desires, yet they loue him, & in loue performe their obedience vnto him continually: therefore Iob saith, *Though he kill me, yet will I trust in him:* They therefore are said to haue receiued a free spirit, and to serue God in the libertie of the spirit. And who seeth not this to bee a plaine and manifest difference betweene them? therefore we may well take it as a third marke or rule, whereby to proue and trie our selues.

The fourth and last rule is, in considering the work and effect which Gods mercie receiued, doth work in vs: for herein do the wicked shew their wickednes two waies. First on the right hand, the mercies of God doe worke in them a wonderfull contentation: but not such as causeth them to returne the glorie vnto God, nay rather it is such as causeth them to take all glorie to themselues: for the graces of God doe puffe them vp, and make them proude, and conceited in themselues. Hereof there ariseth a great securitie, which bringeth first neglect, and afterwarde contempt of all good meanes, whereby they should grow vp in goodnes. On the left hand others offend, being neuer pleased nor contented with that they haue: nay, indeede forgetting and lightly esteeming that they haue, and still desiring new. These men besides that they be vnthankful, they do also murmure and grudge against God, and are neuer pleased with him. Betweene these two doe the children of God hold a middle & euen course: and therefore we shall see these things in them. First, a sight and an acknowledging of the wants which doe moue them, as Saint Peter saith, *Like new borne babes, to desire the sweete and sincere milke of the word*, that thereby the graces they haue, may be increased, and their other wants may be supplied: and so far are they from being puffed vp with pride, that they reioyce when their pride

Mercies of God, how they worke on both.

may bee pulled downe, or their haughtineſſe abated, either by ſome ſharpe rebuke, or by ſome fearefull threatning, or by ſome moderate correction from the Lorde. For they know, that if it were needfull for S. Paul to be buffeted, and that by the miniſter of Satan, to the intent that his pride might bee beaten downe: then it is much more needfull for them, after ſundrie waies to be humbled. Beſides, they doe not onely deſire the word, but they alſo waite vpon the Lord, vntill it pleaſed him to worke further in them thereby: and this waiting is as earneſt as is theirs, who hauing watched all the night, doe waite and looke for the dawning of the day. Secondly, as they ſee their wants, ſo alſo they ſee that grace they haue receiued, and are for that time well appaid, and contented therewith: and therefore as their wants do humble them, ſo the graces of GOD receiued doe comfort them: and as their wants doe call vpon them, and cauſe them to ſeeke more: ſo that they haue, doth prouoke them to be thankfull for that they haue receiued. See then a quite contrary courſe of the wicked, and thoſe that of ſinceritie doe worſhip God: ſee (I ſay) how contrarily the graces and gifts of God doe worke in them. And therefore from the conſideration hereof, we may well draw a fourth rule, whereby to make triall and examination of our ſelues: ſo to conclude this point in a word, when a man by the ſpirit of God hath bin inlightened vnto a certaine and ſufficient knowledge of Gods will, when hee findeth his affection, chiefly and aboue all other things ſet vpon God, when he findeth a pure and ſincere loue of GOD in his heart, not for wages, but for the worke of grace, which after an vnſpeakable manner doth moue him thereunto: and when he doth thankfully acknowledge mercies receiued, as he doth carefully attend & waite vpō the Lord, till hee beſtow ſome greater meaſure of graces vpon him; then may he be vndoubtedly perſwaded, that he hath found the ſpirit working in him in a more effectuall manner, and that therefore it ſhall neuer be taken from him. But what then? may ſuch men caſt off all care? No, for vnto them doth S. Paul giue this charge, *That they doe not quench the ſpirit.* And not without cauſe doth he giue them this charge: for though the ſpirit it ſelfe can neuer be taken vtterly from them, yet doubtleſſe if they waxe proude, if they

What the godly are to feare.

they grow ſecure, if they fall into ſinne, the graces and gifts of the ſpirit may decay & die in them, their cleere vnderſtanding, their feeling, their affection and all may be gone; ſo that in their owne iudgement, and in the iudgement of others, it may ſeeme that they haue quite quenched, & put out the ſpirit. Neither muſt this ſeeme ſo ſtrange: for if the image of God, which was more perfectly placed in Adam, then it is now in vs. If (I ſay) this image might quite be loſt and blotted out, as we ſee it was, thē no marueile if the graces of ỹ ſpirit of God be for a time, as it were dead and drowned in vs. And that we may be the leſſe offended herewith, the Scriptures doe offer vnto vs ſuch examples of men, as hauing been once effectually called and truly borne again, haue yet afterward through ſome ſinnes, loſt the graces of the ſpirit: ſuch were the Galathians, for they were truly called, and effectually regenerate by the ſpirit and Goſpell of God, as may appeare by this, that for the words ſake they reuerēced the Apoſtle as the Angell of God; yet they were ſnared with falſe doctrine, and fell very dangerouſly to the choking and quenching of the graces of Gods ſpirit in them. The ſpirit it ſelfe was not taken from them, nay, Chriſt did ſtill continue in their hearts: but yet for want of godly graces, he was as it were without faſhion or forme: ſo that the Apoſtle did as it were trauell againe, vntil Chriſt was faſhioned anew in them. Dauid alſo vpon the committing of his ſinne, was brought into the like caſe: therefore in the 51. Pſalme hee prayeth, *That God will create in him a new ſpirit.* What? was the ſpirit quite gone? No, for by and by in the ſame Pſalme he prayeth, *That the Lord would not take away his holy ſpirit from him.* How can theſe two ſtand together, firſt to pray that a new ſpirit may bee created in him; and then, that the ſpirit of God may not be takē from him? Surely the ſpirit it ſelfe was ſtill in him, and therefore he prayeth, that it may not bee taken from him: but the graces, and gracious working of the ſpirit they were dead and gone, and therefore he prayeth that they may bee renewed in him. By this then we ſee, that the very chiefe graces of the ſpirit may bee quenched, euen in the moſt godly, when they fall into ſinne. But yet that no libertie may be taken hereby, let vs a little conſider what griefe and puniſhment they procure to themſelues, that do

Note. by any meanes loſe the graces of the ſpirit. Firſt of all wee muſt know, that though the ſpirit of God cannot be gotten by our labour, yet it cauſeth vs much labour, and we muſt vndergo much trauell, and ſuffer much trouble, before the ſpirit of God do take poſſeſſion of vs: now whē the graces of the ſpirit are loſt, all this our labour ſeemeth to be loſt, & what griefe is it to ſee the whole labour and trauell of a man to vaniſh and come to nothing? Secondly, when a man receiueth the ſpirit of God, and by the ſame ſpirit is aſſured that his ſin is forgiuen him, and that he is in the fauour of God; there doth ariſe in his hart a great ioy in the holy Ghoſt, a ioy I ſay, that is vnſpeakable and glorious: and this ioy is loſt and gone, when the graces of Gods ſpirit are gone: with how great griefe and woe, they know, that in any meaſure haue taſted of it. Againe, when the graces of the ſpirit are choked in men, then they haue no heart to do good, they haue no affection to goodnes, but all is gone; and they are made for the time, as it were an vnprofitable burthen of the earth. What griefe can bee greater then this? what ſorrow can ſinke more deepe, then that a good man ſhould bee cleane withholden from doing good? Moreouer it is ſure, that whē the gifts of the ſpirit are in this ſort gone, then he that was moſt righteous before, may ſoone fall into great ſinnes, yea and which is more, they ſhall alſo ſuffer the reproch of their ſins. For this is a part of the couenant that God made with vs, *That though he will not take his mercies vtterly from them, yet he will viſit their ſinnes with the rod, and their iniquities with ſcourges:* and what griefe this is, the example of Gods children may ſhew vs. What griefe was it to Noah to become a laughing ſtocke to his owne ſonne? What heart breaking to Dauid, by his owne ſonne to bee thruſt from his kingdome? So grieuous were thoſe puniſhments laid vpon them, that if without any reſpect of hell or heauen, wee could conſider of them, wee had rather want all the pleaſures of ſinne, which they enioyed, then wee would beare the reproch and feele the paine which they ſuffered. Laſt of all, when the graces of the ſpirit of God are once decayed, they can neuer be repayred and recouered, but with much ſorrow and great daunger: for it cannot but breede much ſorrow of heart, to remember his former ſinnes, to examine and ſee

Our ioy may be loſt.

Example.

Their ſtate after a relapſe.

ſee the greatnes of thē, to apply Gods iudgements to them, and to prouoke himſelfe to ſorrow for them. This is as it were to goe through the pikes, and through a purgatorie in this preſent life; and yet this muſt be done, before wee can recouer Gods graces againe. Againe, it is a very daungerous thing: for in ſuch caſes men are brought as it were with Ionas, into the bottome of the ſea: and as Dauid ſaith, *into the deepe waters*, ſo that all the ſurges and waues doe paſſe and flow ouer him. Now wee know what danger it is for a man to be thruſt ouer head and eares into the deepe waters: and therefore they that are in ſuch a caſe, are in great danger: wherefore all theſe things conſidered, the loſſe of all our labour, the loſſe of al true ioy, the vnfitnes to do good, the readines to ſinne; the griefe and danger that enſueth thereof, will, or at the leaſtwiſe may cauſe vs to beware how we quēch the ſpirit. And this is the vſe of the doctrine, in humbling of vs: which alſo doth furthermore ſerue to comfort vs, knowing that we may ſuffer a great decay of Gods graces; yet by the rod, or by the word of God, or by both, they ſhall be renued in vs againe. And thus much of this commaundement that the Apoſtle giueth here, that wee ſhould not quench the ſpirit.

FINIS.

OF MVRMVRING.

The ſecond Sermon.

Exodus 16.2.

And all the congregation of Iſrael murmured againſt Moſes and Aaron.



Any men now adaies hearing the often murmurings of the children of Iſrael, do euen ſpit at them, and account them as the worſt people vnder the Sun, which would ſo often and ſo obſtinately rebell againſt the Lord. But theſe men do little conſider either the temptations, wherewith the Iſraelites were prouoked to murmure, or the corruptiō of their own hearts, which will as bitterly murmure vpon leſſe occaſion. For albeit they were an obſtinate and ſtiffe necked people, as Moſes witneſſeth of them, *euer ſince they came out of Egypt vntill now*: yet here no doubt they were vehemently tempted, when they from the plentie of all things which in Egypt they enioyed, were brought into a rough & deſert wilderneſſe, being ſixe hundreth thouſand men, beſides women and children, and great ſtore of cattel, hauing neither meat nor drink, wherewith they might be nouriſhed. Wherfore let vs ceaſe to wonder at this people, & let vs in them ſee our own corruption, and we ſhall finde it to be as great as euer theirs was. For doe not many men I pray you, euen amongſt vs, beholding the riches of others, or ỹ plentie of things which the Lord beſtoweth vpon his Magiſtrates, or miniſters, for the faithfull diſcharge of their duties, do they not I ſay murmure againſt

Exod. 12.37.

Murmuring.

againſt Gods ſeruants ſet euer them? and are they not more grieued for the want of ſuch things, then thankfull for that the Lord hath freed them from ſuch troubles, which others haue, or giuen thē ſufficient to liue vpon? True it is, notwithſtanding the greatnes of this peoples temptatiō, yet their ſin was wicked in them, and great and hainous in the ſight of God, becauſe that whereas they had oftentimes manifold waies, and after a wonderfull maner felt and taſted of the goodnes of the Lord, in ſo much that the very vnthankfulleſt of thē all, had bin driuen to confeſſe it: (for wonderfull was their deliuerāce out of Egypt, ſo miraculous was their preſeruation at the red ſea, and infinit mercies more aboue hope and expectation beſtowed vpon them) yet now forgetting all his former benefits, would ſo grudge and murmure for the want of meate, that rather then they would ſo continue ſtill, they would wiſh againe to returne to bondage. And indeed ſuch is the nature of murmuring, that it wil cauſe a man not only to forget Gods benefits, but to forget that he is a man. It preuailed ſo much with this people, that they wiſhed themſelues again in Egypt, although they knew that there they were moſt miſerably afflicted: and that the Lord in carying them thither at the firſt, did in iuſtice puniſh them for their ſinne. And this wiſh of theirs is as much as if they ſhould haue ſaid, would the Lord had at once cut vs off and deſtroyed vs, rather thē left vs in this caſe: thus they were contented to doe, ſo that they might haue their bellies full, & rather then they would depart frō their fleſh-pots and other pleaſures, which in Egypt they inioyed. Many are like minded to theſe people now adaies: for we ſee diuers vpon their death-beds very ſenſeles and ſecure, who can be contented with open mouth to record the goodneſſe of GOD towards them in things concerning this preſent life: but in the meane time, being without hope, ſenſe or feeling of the ſweet ioyes to come, do die thus by their fleſh-pots. Otherſome, if they be brought to any miſerie, as pouerty, ſicknes, or ſuch like, do beare it ſo impatiently, that in their harts, and oftentimes in open ſpeeches they wiſh they neuer had bin borne: ſhewing thereby that their fleſh-pots do more like them, and their health doth better pleaſe them, thē the goodneſſe and louing countenance of the Lord. None of all theſe do euer conſider what they haue receiued of the Lord, but

Nature of murmuring.

Impatiencie.

their eyes are ſtill vpon their wants; and the want of one thing that they doe deſire, though it be but ſmall, is more diſquietnes vnto them, and maketh them to murmur, more then the enioying of many benefits which they haue, can quiet their hearts, in the truſt of Gods prouidence, or make them thankfull. Now if any of vs ſhall be brought to wiſh our death by the griefe of any affliction, let vs ſhake it off, and put it farre from vs, the deſire is euill: for it is better (as Salomon ſaith) to be a liuing dogge, then a dead lyon. For be we neuer ſo miſerable whileſt we liue, there is a time left for repentance, but after death there is none: therfore in thy life time labour to feele Gods mercie in Ieſus Chriſt, and then no miſerie ſhall euer hurt thee, till thou bee gathered into his kingdome.

Note.

Fauour of God how precious.

This ſhalt thou learne to do if thou canſt receiue the fauour of God for it ſelfe, though it come alone, yea though trouble doe come therewith, knowing & perſwading thine owne heart, that hauing it, thou haſt al things; and if thou want it, yet in greateſt abundance thou haſt nothing. Againe, if thou haue it, no maner of miſerie can make thee miſerable: and if thou haue it not, in greateſt felicitie thou art moſt miſerable. But the Iſraelites dealt here after a cleane contrary manner: for the want of bread here in the wilderneſſe, being but for their bodies, did make them to deſpiſe their great & wonderful deliuerāce out of Egypt, which was vnto them a ſigne of their ſpirituall deliuerance. And this is the nature of all naturall & worldly men, ſo vniuſtly to diſcerne of Gods gracious goodneſſe, that they had rather forgoe many ſpirituall benefits and bleſſings, then one worldly and corporall commodity. For it is a greater griefe to men now adaies, that are in proſperitie to forgoe their riches, then to forgoe their ſin. And againe, the want of riches doth vexe & trouble them more, then the want of heauenly and ſpirituall graces: and the hauing of riches doth more reioyce their hearts, then the burthen of ſinne, which procureth Gods wrath, doth worke their griefe. Such men know not that riches are no ſure ſignes of Gods fauour, though he in the abundance of his mercy doth let his Sunne ſhine vpon the wicked and vpon the good: ſo that the hauing of riches is no argument that he loueth vs; nor the want of them is any argument of his diſpleaſure towards vs. Who ſo therfore ſeeketh God

Riches no argument of Gods fauour.

in these outward things onely, and bindeth his fauour vnto thē, doth neither with them, nor without them, duly esteeme of the fauour of GOD, but setteth light thereby: which although in plaine words he speaketh not (for the children of Israel did not flatly speake against the Lord, but against his ministers Moses and Aaron) yet whilest he is careles of the word, prayer & Sacraments, and despiseth and grudgeth against Gods ministers and seruants, hee manifestly declareth what price it beareth in his heart. It standeth euery man in hand then in his owne heart to feele this sinne, and to be sorrowfull for it; to know it is in him, and thē to leaue it: least the god of this world whom he serueth, doe for a while giue him his desire, that in the world to come he may haue him for his portion: and to such as acknowledge this murmuring to be a sinne, and be grieued for it, there followeth remedies to helpe out of it.

Remedies against murmuring.

For as much as impatience and murmuring proceedeth from infidelitie, the remedie therfore must be fetched, first from faith in Gods mercies, and in the benefits which Christ hath by his death purchased vnto vs, and in the hope of the resurrection to euerlasting life, and in Gods fatherly prouidēce: which things if wee doe beleeue, we must also beleeue that God in this life will sufficiently minister vnto all our wants: and vnlesse we doe beleeue them, we doe not, neither can we beleeue with assurance, that the Lord will preserue vs. But if we doubt whether the Lord will helpe vs in earthly things, we must needs much more doubt of his fauour in spirituall benefits. First therefore the great and rich mercie of the Lord, & his fauourable dealing with vs, being duly considered, shall be very profitable to work in vs patience: for if wee see how the Lord forbeareth vs, and rewardeth vs, not according to our sinnes: nay, if we see that when for the ripenes of our sinnes he might confound vs, yet he doth not so much as punish vs; and when he might iustly punish vs, yet hee dealeth mercifully with vs, and bestoweth his mercies vpon vs. If (I say) we can acknowledge this to be his ordinarie dealing, that by his long suffering hee doth leade vs to repentance, and by his manifold mercies hee doth as it were weane vs from our sinnes, this would much bridle our murmuring, and instruct vs to patience. And yet we see a further thing then this in this people of Israel:

for

for the Lord doth not onely beare with their ſinnes, and beſtow many mercies vpon them: but to helpe them and to doe them
The 1. helpe. good, he doth vſe extraordinarie meanes; as to bring downe bread from heauen, to make water guſh out of the rocke: where hee ſheweth, that for the ſafetie of his people, euen when all meanes doe faile, and when to mans iudgement there is no way to finde out helpe or deliuerance, yet there will the Lord magnifie his mercie towards his ſeruants, and will worke wonders for their preſeruation. He doth not thus deale with the Iſraelites onely, but he maketh this his ordinary dealing with his ſeruants from time to time. As Moſes applieth this place, when he ſaith;
Deut. 8. *The Lord hath fed thee with this Manna forty yeeres, that thou maiſt know that man liueth not by bread only:* and Chriſt in our perſon being tempted to vſe vnlawfull meanes, ouercame the diuell with this anſwere, *Man liueth not by bread onely*. Teaching vs, and leauing vs an example to haue the ſame anſwere in readines, in the like temptations: knowing, and aſſuring our hearts, that the Lord wil by one meanes or other, do good vnto his children, and diſpoſe of all things that ſhall befall them for the beſt: onely let them take heede of this that they reſt in his word, and go no further, but by faith waite on him therein, and he will giue that ſhal bee ſufficient for them, if not in earthly benefits, yet in ſpirituall graces.

The 2. helpe againſt murmuring. The ſecond helpe which we muſt vſe to refraine our murmuring, is a liuely faith of our redemption wrought by Chriſt, which conſiſteth in the free forgiuenes of our ſins, and the imputation of Chriſts righteouſnes vnto vs, in the ſanctification of his holie
The 3. helpe. ſpirit. Thirdly, in the hope of euerlaſting life. Firſt then if we can ſtedfaſtly beleeue, that God for Chriſts ſake hath freely forgiuen vs all our ſins, yea that he hath giuen vs his only beloued ſonne, that we might be beloued in him, wee ſhall without any great adoe beleeue that the Lord will not ſuffer vs to want any thing, but with him will giue vs all things: for ſeeing ſinne which is the cauſe of all miſerie, is taken away from vs, that ſo wee might bee with Chriſt inheritors of the heauens, we may be ſure that in the meane time no miſerie ſhall hurt vs. Thus Abraham hauing receiued a promiſe for ſeede of his ſonne Iſaac, doubting nothing but that the Lorde would prouide meanes to bring the ſame to paſſe,

paſſe, in the aſſurance hereof ſent his ſeruants to his own people to prouide a wife for his ſonne. And theſe children of Iſraell no doubt, if they had beleeued that the Lord had deliuered them out of Egypt, that hee might bring them to the promiſed land, they would neuer haue doubted of his mercifull preſeruation, neither here in the wilderneſſe, nor elſewhere, til they had come to the land of promiſe. And againe, if we could firmely beleeue that God the father for Chriſts ſake doth not onely not impute our ſinnes vnto vs, but that he doth alſo accept vs in the righteouſneſſe of his ſonne, imputing the ſame vnto vs, how ſhould we doubt of meate or rainent, or any ſuch other thing? For by this meanes he is made our merciful and louing father, which knoweth perfectly what things we ſtand in neede of: and for his power is able euen in greateſt extremities to helpe vs, and for his loue and good will towards vs will helpe vs: and thus doth he abide for euer, and is neuer changed. For though a mother ſhould forget her children, yet will the Lord neuer forſake thoſe that loue him, and in faith call vpon him. To this free forgiuenes of ſins, and the imputation of Chriſts righteouſneſſe vnto vs, there muſt bee added the ſanctification of the ſpirit, as the ſecond part of our redemption: which if we bee once throughly perſwaded of it, it ſhall be a ſpeciall helpe vnto vs againſt al impatience and murmuring againſt the Lord: for it is a greater thing to turne a ſinner, then to work wonders in nature. And therefore if in our hearts we can beleeue that God hath made vs of ſinfull and wicked men, iuſt and righteous; of vile wretches, the veſſels of righteouſneſſe; of the manſions of the diuell, fit temples of his holie ſpirit; if wee doe beleeue that he can make of couetous men, liberall men; of whoremongers, chaſt perſons; of oppreſſors, vpright dealing men: yea, if wee can beleeue that the Lord both is able, and willing alſo to deliuer vs from any ſin that is within vs, bee it neuer ſo ſtrong either by nature or by euill cuſtome: and laſt of al, if we can beleeue that he is able to make the wolfe and the lambe to lie together, the leopard and the kid; ſhall we euer doubt that he wil once faile vs, or ſuffer vs to want the thing that is meete for vs, ſeeme it neuer ſo vnpoſſible to be attained vnto? Thirdly, if we beleeue that with Chriſt we ſhalbe raiſed vp at the laſt day, we ſhall as ſtedfaſtly beleeue that he wil preſerue vs: for

Gen. 24.

The conuerſion of a ſinner how great a thing it is.

Eſay. 11.

it

it is a greater matter to raiſe vp our bodies being dead and conſumed to duſt, then to preſerue them whileſt they are aliue: if he can doe the greater, he can doe alſo the leſſe. Moreouer, if we be perſwaded that our heauenly father hath prepared a kingdome for vs in the heauens, we muſt needes beleeue that in this life he will not leaue vs nor forſake vs, but will mercifully prouide for our neceſſities: for if he will giue vs the greater benefits, he will alſo giue vs the leſſe, if he in wiſedome ſee it fit for his glorie, and profitable for vs.

The third thing we muſt ſtay our ſelues vpon, when murmuring doth aſſaile and tempt vs, is faith in Gods prouidence. This prouidence is generall or particular, in both which we muſt be throughly grounded, if we wil withſtand all occaſions of murmuring, and not breake out in temptations into impatience. The generall prouidence of God muſt be conſidered, firſt in creation of all things: ſecondly in preſeruing them. Doe we then beleeue that the Lord made all things of nothing, and ſhall we not beleeue that he will preſerue them? Now ſeeing they are made, doe we beleeue that God made all men, and ſhall we then ſtand in feare of men? When God created light, before the Sunne, the Moone and the Starres; and when he made graſſe to grow vpon the earth, before there was either raine or dewe to water them, he did thereby teach vs: firſt, that we ſhall not put too much truſt in them whileſt we haue them: and againe, that rather then we ſhould ſuffer hurt by the want of light, graſſe, or other ſuch things, the Lord both could and would prouide for vs without them. Yet now if wee ſhould not haue the Sunne, wee would thinke that light were taken from vs; and if wee wanted raine, we would ſoone think we ſhould neither haue graſſe nor corne, nor any fruite of the earth: but the Lord hath ordained theſe meanes to ſerue his prouidence, not for himſelfe, for without them he can as eaſilie helpe vs, but for our weakenes, which otherwiſe could not eaſily be aſſured of his goodneſſe. Secondly, we muſt beleeue that God preſerueth all, as well as hee created them: yea the ſmall ſparrow doth not fall vpon the earth, without his prouidence, and he hath a great care ouer the very beaſts of the field: doth the Lorde prouide for theſe, and will he not alſo prouide for man? Hath he care of beaſts? yea indeede he hath, becauſe

Prouidence.

becauſe they were made for man: and ſhall he not much rather haue care ouer man, for whom things were made? Men ſay they doe beleeue all this: but whileſt there is ſuch doubting of Gods prouidence, and ſuch repining againſt God, they doe plainly ſhew they doe not beleeue this firſt article of their faith, neither in creation, nor in the vniuerſall gouernment and preſeruation of all things.

Hereunto wee muſt ioyne the particular prouidence of God, which if we can be once throughly perſwaded of, then ſhall wee eaſily ouercome the griefe of all our wants. Hath the Lord made any thing in vaine? hath hee not made all things for his glorie? Then if wee beleeue that he hath made our bodies, ſhall we not alſo beleeue that hee will prouide for them, ſeeing the creation thereof is more wonderfull, then the preſeruation is? as appeareth, Pſalm. 29. 139. Hath hee care ouer the wicked to doe them good, and will he not much more reioyce ouer his children to do them good? If the Lord loued vs when we were his enemies, will he not prouide for vs being redeemed by the blood of his ſonne? Did he good vnto vs when we ſought him not, and will hee not much more when wee ſeeke him by prayer in the blood of his ſonne, as he hath commanded? If he hath done vs good when he might haue puniſhed vs for our ſins, will he not be much more fauourable vnto vs now, ſeeing he hath by his holy ſpirit ſanctified vs? O that men had hearts to beleeue this, they would then giue glorie vnto GOD in their diſtreſſes, putting their truſt in him, and looking for helpe at his hands in his conuenient time.

Particular prouidence.

Note.

This prouidence of God muſt bee confirmed vnto vs by the examples of Gods children in all ages, whoſe exāples are ſet down in the Scriptures, that we by them might learne patience. If the fathers before the flood eating nothing but hearbes, yet liued ſome 700. yeeres, ſome 800. ſome 900. yeeres, and ſome more; ſhal we not learne thereby, that man liueth not by theſe means? And againe, if hee nouriſhed them 900. yeeres, and that with hearbes, we may be ſure he will feed vs 90. yeeres with fleſh and fiſh, and other greater meanes. When he fed the Iſraelites fortie yeeres with Manna from heauen, which after ſuch a ſort was neuer ſeene before, wherof if they reſerued any without the Lords commaundement, it ſtraightway putrified and was corrupted:

Examples of Gods prouidence.

but

but when by the commandement of God it was kept before the testimonie, it was not corrupted. The Lord left vs a lesson, that we must learne thereby, namely, that it is not the means, but the blessing of God vpon the meanes, that nourisheth vs: and therefore if we haue them, wee must not put our trust in them: and if we want them, we must not distrust in God. Did Moses and Eliah liue fortie daies without meate? and did the Israelites walke in the wildernesse fortie yeeres in the same apparell which waxed not old? whereas othersome hauing meate in abundance, yet are hunger-starued, and being ladē with clothes, yet quake for cold: shall we not yet learne that the blessings of God is all in all, and that the other are but meanes prouided for our weaknes? Dauid proued by experience, that the righteous seede of the righteous parent were neuer forsaken, nor begged their bread. If wee no doubt, could come to such measure of obedience, as they did thē, and if we could bee righteous as in his time men were, the Lord would prouide for vs as well as he did for them, and wee should haue as good experience hereof as euer Dauid had. To this prouidence of God we must bring a patient minde, which first must bee contented with whatsoeuer the Lord sendeth, and alwayes acknowledge godlines to be great riches. For wee ought not to seeke great matters, nor suffer our desires to bee carried after high things: for this did the Lord by his Prophet Ieremie rebuke in Barucke. And Christ giueth vs another rule, when he teacheth vs to pray for daily bread; which when we haue, then must wee be contented. This mind was in our father Iacob, when he praied for nothing else but meate and clothing. And this doth Paul generally commaund to bee in all, saying, *When wee haue meate and clothing, let vs be contented*. We must first therfore seeke the kingdome of God, and the righteousnesse thereof: wee must first labour for the forgiuenes of our sinnes in Christ, that so wee may be in the fauour of God, and enioy the light of his louing countenance; which when we haue & feele, let vs esteeme it aboue al earthly treasure, as Dauid doth: let vs receiue it though it come alone, yea though it bring troubles with it, and then for outward things wee shall possesse our soules in patience. If the Lord giue plentie of them, we shall take it as an ouerplus of his fauour: but if he giue the lesse, yet shall we be contented, because wee binde

Ierem. 4. 45.

Gen. 28.

1. Tim. 6.

Psalm. 4.

not

not his fauour to theſe outward things: but if we cannot reſt in the fauour of God, though wee want theſe outward things, it is certaine we neuer truly eſteemed the fauour of God, neither did we euer feele the forgiuenes of our ſinnes, if we could not when we felt it be, therewith contented, and readie to forgoe all other things. The feeling of forgiuenes of ſinnes, brings contentation with it.

The ſecond propertie of a patient minde is, ſimply to giue vp it ſelfe vnto God, and commit it ſelfe into his hand, waiting at all times for helpe from him who only is the author of all goodnes, yet neither preſcribing the meanes, nor appointing the time, nor in any caſe indenting with him: for the Lord will haue the diſpoſition of his mercies free vnto himſelfe, to giue and to beſtow, when and where, and how it pleaſeth him, and as it may moſt make for his glory. We muſt then euermore and with our whole hearts, deſire and craue of the Lord, that his bleſſed name may bee glorified, that his kingdome may bee enlarged, and his holy will performed: but the meanes to bring theſe things to paſſe we muſt wholly leaue vnto him, who knoweth what is beſt: and in other things which concerne our outward eſtate, wee ought alwaies to reſt in his good pleaſure. This if wee can once doe, ſo mercifully doth he vſe to deale with vs, that when we leaſt deſire them, we ſhall haue them: and when we freely giue them vp to him, he will ſooneſt giue them vs againe. Salomon deſired wiſedome of the Lord, but for outward things, his praier was that he might haue a meane eſtate; then the Lord gaue him wiſedome which his heart ſo much deſired, and riches alſo which he did not once deſire. Oh happy man if in his heart he had deſired to walk before the Lord in feare! Abraham gaue vnto the Lord Iſaac his ſonne, which when the Lord did behold, he quickly gaue him his ſonne againe: euen thus alſo muſt wee thinke it ſtandeth now with vs. The readieſt way to obtaine life, is to bee heartily well contented either to liue or to die, and to commit our ſelues vnto the Lord, knowing that nothing euer periſhed that was committed to his keeping: ſo is it alſo in all other outward things, the readie way to obtaine them, is to giue them vp wholly into his hands. But yet wee muſt not commit theſe things to the Lorde with this condition, that hee ſhould giue them vs againe, for that were to mocke the Lord: but without all care to haue them wee muſt Patience. Prouer. 30. How to receiue earthly bleſsings from the Lord.

must giue them to him, being (in respect of his glorie, and because his good pleasure is so) hartily well content to forgoe thē, and then if they be good for vs, we shall receiue them againe; if not, we shal receiue some spiritual grace, which better shall supplie the want of them. Yea the infinite wisedom and mercie of God doth wonderfully appeare herein: for sometimes hee keepeth vs long without these things, because that if wee had them, he seeth wee would abuse them, and would preferre them before spirituall blessings. And sometime the Lord seeing our small regard and accompt of spirituall things, will by the want of these outward things, bring vs to make greater accompt of them, that when wee can well want the one, and highly esteeme the other, we may haue both together. Let vs therfore reuerence this great goodnes and wisedome of the Lord, and be content with the vse of life which he in mercie graunteth vs, knowing that it is better to bee a liuing dogge then a dead lyon. For whilest wee liue, we haue time to repent, and time to glorifie God: but after death there is no time left for repentance. Whosoeuer then doth not accompt the vse of life a singular benefit, though he doe euen want things necessarie for the same, he is vnworthie of life, or of any other the blessings of God therein.

Conclusion. The end of all then is this, that patience is wrought in vs, and strengthened by ẏ assurance of Gods mercies, by faith in Christ, by hope of euerlasting life, and by trust in Gods prouidence: and therefore the carking care of these things is left to the Gentiles, which are ignorant of the forgiuenes of sinnes, of Gods prouidence, and of euerlasting life: so that if we be like them in these greedie desires, it argueth that either we know not these things, or if in iudgement wee doe conceiue them, yet in heart wee doe not beleeue them. By meditation therefore of these things we must learne patience, whereby we may ouercome our murmuring, and grudging nature, whensoeuer our flesh by any occasion is prouoked thereunto.

FINIS.

OF

OF ZEALE.

The third Sermon.

Reuel. 3. 19.

Be zealous therefore and amend.

AS zeale cā neuer be ſufficiently commended, ſo much leſſe may it effectually be perſwaded to many: howbeit, that we may ſhadow out ſome Anatomie thereof, let vs firſt ſee how God commandeth it, then how he rewardeth it, that ſo we may the more freely with greater authoritie ſpeake of the thing it ſelfe, what is the vſe of the former foure commaundements, but that wee ſhould with zeale worſhip the Lord. The firſt precept chargeth 1
all men with the matter of God his worſhip, ſhewing what it is. The ſecond chargeth vs with the manner, preſcribing how we 2
muſt vſe it. The third impoſeth on vs the right ende of his wor- 3
ſhip, and teacheth why we muſt doe it. The fourth commandeth 4
vs the time, and inſtructeth vs when wee muſt ſolemnely profeſſe and exerciſe this worſhip of God. Concerning the large promiſe offered to pure zeale, what is greater then that the Lord ſhould binde himſelfe to aduance them into the chaire of honour before all the world, who will honour him? Againe, that he will defame them moſt ſurely with ſome notable marke of infamie that diſhonour him: yea, and hee will vomit them vp as a lothſome burthen, to teſtifie his vtter miſliking of them. Firſt now let vs conſider how true zeale beginneth in our ſelues, and taketh his proceedings to others. For neuer can that man bee zealous to others, which neuer knew to be zealous to himſelfe. And as zealous men in their aſcendent begin at themſelues, and goe to others; ſo in their retrograde they come from others,

Rules of true zeale.

and ende in themselues. If we consider the zeale of Abraham, Moses, Iosua, Samuel, Daniel, Iehosaphat, Ezekiah, we shall neuer see expresiely in the word, that at any time they were more zealous to others then to themselues. We see on the contrary, how it hath been a fearefull note of hypocrites, and such as haue fallen from the liuing God, that they haue waded very deepely into other mens possessions, and gored very bloodily into the consciences of others, whō neuer once purged their owne vncleane sinks at home, nor drew one drop of blood out of their owne hearts. How zealous (as wofull and late experience still crieth in our eares) were some great reformers of the Church, who were readie to burst their bowels with crying against disorders abroad, and yet neuer reformed their owne consciences at home, nor found themselues any whit grieued for their owne sinnes? These men being so zealous to others, but only through some secret loue of the world whē they had that they sought for, made knowne their hollow & rotten zeale, in that without any griefe of conscience, they could rush into a profound worldlines, and without all godly sorrow could after they had satisfied their greedy & fleshly zeale, not only more hardly seare vp their own consciences, but also be conuerted to sow vp their lips, and spare their words from speaking in the like manner againe to others, and so were neither zealous to themselues nor others. True zeale casteth the first stone at our selues, & plucketh the beame out of our owne eyes, that we may the better draw the mote out of an others eye. And this is the condemnation of the world, that euerie man can prie and make a priuie search into the wants of others, but they account the same wants no wants in themselues. The father saith, thus the child doth: so the child saith, in this dutie doth his father faile: the husband knoweth what the wife should do; the wife seeth the duties of her husband: we thinke in this particular another should behaue himselfe; but yet the father repenteth not of the sinnes which he did being a childe, the childe repenteth not of his sinnes being a father, we call not in our consciences for those things which we dare challenge and crie out for in others.

Hipocriticall zeale.

Here offereth it self the second propertie of zeale, that it is sincere, and in the trueth, it vrgeth our selues more then others, it maketh

maketh vs the moſt ſeuere cenſors of our own ſoules, it is ſtricteſt to our ſelues, and offereth libertie to others: and this ſimplicitie appeareth either in inward corruption, or in the libertie of outward things: the firſt whereof doth ſo humble vs in the wants preſent, & in thoſe corruptions, which hang behinde vs, that we are zealous of thoſe ſecret euils which are not onely vnſpied of others, but euen vnknowne alſo to our ſelues. Although the whole world cannot charge vs with want of dutie, yet conſidering our priuie corruptions, we daily declaime againſt our ſelues, and ſay with the Apoſtle, though our cõſciences do not oppreſſe vs, yet herein are we not iuſtified. Yea ſuch ought to be our familiaritie and acquaintance with ſecret infirmities in our ſelues, ſo grieuous ought they to be in our eyes, in our eares, to our faces, that where we ſhall ſee, heare, and behold the ſins of others, they may be more tolerable, and ſo learne by the ſenſe of our owne ſores, to deale more mildly and meekly with the ſores of others. Neither doe I meane that wee ſhould make other mens ſins no ſins, and that we ſhould haue no kind of cenſure vnto others, but that there ſhuld be that holy mixture in vs of the zeale of Gods glorie, and ſight of humaine corruption, that for the one we may not ſpare to rebuke any ſinne; and for the other we may moderate our rebukes with mildnes and meeknes. Abraham was ſo ſtrict to himſelfe, that he would not take of the king of Sodom ſo much as a thred or a latchet, and yet he would not denie Aner, Eſchol, and Mamre their libertie. Iob would not permit to himſelfe, nor denie to his children the libertie of feaſting: ſo that it is rather a Phariſaicall pride then a Chriſtian zeale, to be too tetrical in vrging of others ſo farre, that whoſoeuer in euery point is not pure and preciſe as we, we caſt them off as dogs and prophane perſons, and ſuch as are vnworthy of any account or countenance.

How to cenſure other men.

This then muſt be our pedagogie in this point, that as for the glory of God which is deare vnto vs, we are not to leaue the leaſt ſinne vneſpied, or the leaſt meanes vnattempted to aduance the glory of God. So for the grieuouſnes of ſinne, for the eaſines to fall into ſinne, for the vilenes of corruption which we haue obſerued in our ſelues, for the knowledge of the wrath of God for ſin in vs, we are loath for loue to ſee our brother either ſo vilely infected,

fected, and ſo perilouſly endangered, and yet not to goe without our louing admonition, both to draw him out of his ſinne, and to reſcue him from the wrath of God due to his ſinne. Further, this attribute of true zeale maketh vs as willing to be admoniſhed, as carefull to admoniſh: and that not onely of our ſuperiours, which is an eaſie thing, becauſe it is a thing whereto of neceſſitie we muſt yeeld; but alſo of our inferiours whome we may ſeeme to contemne. For all men will graunt that a childe ought willingly to be admoniſhed of his father, or a ſeruant ought obediently to be reprehended of his maſter: but few will in practiſe giue this, that a father ſhould liſten to the aduertiſement of his ſonne, or that the maiſter ſhould receiue an admonition of his ſeruant. Howbeit, Iob ſaith, he durſt not contemne the iudgement of his ſeruant or of his maide when they did contend with him, becauſe in a dutie of pietie he looketh to them not as ſeruants, but as brethren; he looked not to the ſpeaker onely, which in reſpect of his calling was his inferiour, but vnto the things ſpoken in the ordinance of God, vnto whom Iob himſelfe was an inferiour, and before whom Iob knew there was no reſpect of perſons. Howbeit, to correct the prepoſterous boldnes of ſome, we rather adde this much, that inferiours muſt rather aduiſe then admoniſh; aduertiſe rather then reprehend their ſuperiours, that ſo ſtill they may offer their pure zeale of the glorie of God in vnfained humilitie, leaſt through their corrupt zeale they doe not onely not profit their ſuperiours, but moſt iuſtly exaſperate them againſt them. For as Magiſtrates, Miniſters and maſters by God his ordinance, are to admoniſh, rebuke and reprehend: ſo ſubiects, inferiours and ſeruants, by the ſame rule are to aduiſe, obey and aduertiſe. Thus zeale goeth from reſpect of the perſon to the truth of the cauſe.

True zeale and humilitie goe together. Iob. 31.

How inferiours admoniſh ſuperiors.

Another propertie of zeale is to be conſtant, not to be hot by fits, cold in the end, and onely ſo long as the world fauoureth, it muſt not be earneſt in the beginning, and ſecure in the ending, but keepeth a continuall tenour and temperature. Iobs wife ſeemed to goe farre ſo long as ſhe could waſh her paths with butter. Saul and Pharaoh had ſome good motions by fits, and vpon ſome occaſion could play faſt & looſe, being of a ſtrange complexion, that they could be hot and cold in a moment. This propertie of

zeale

zeale teacheth vs how to be affected, in the prosperitie & afflictions of the Church, namely, that the publike prosperitie of Sion shuld comfort vs, and cause vs to reioyce when our priuate crosses might make vs sad. As Paul being imprisoned was not so grieued at his own bonds, as he reioyced at the libertie of the Gospel of Christ. Againe, that the affliction of the Saints should moue vs to a godly grief, euen when in respect of our selues we might greatly reioyce. As Daniel could not finde comfort in his priuate prosperitie, though he were in great authoritie, and exempted from the common calamitie, because he knew the Church of God to be in miserie.

To reioyce in the publike prosperitie of the Church, when priuate crosses make vs sad.

But to goe forward, pure zeale is not blinded with naturall affection, but it discerneth and condemneth sin, though it be neuer so neerely resident in our kindred. Many offend against this rule, who neuer will rebuke sin in their friends, euen vntill God reuenge it from heauen, where they are farre frō true friendship: for whereas they might by admonishing them of their faults in time, preuent the iudgements of God, they doe through a false loue and manifest hatred pull the iudgements of God vpon thē, whom they loue most dearely. He loueth most naturally, that hath learned to loue spiritually; & he loueth most sincerely that cannot abide sinne in the partie loued, without some holesome admonition. But doe not many now adaies zealously mislike sin in strangers, who will not mislike the selfe same sin if it come to kindred, if it be in our wife, in our children, or in our parents, as though the diuersitie of subiects could make the selfe same thing sin in some, and not in other some. This blind zeale God hath punished, and doth punish in his children. Isaac did carnally loue his sonne Esau, for meate and for a peece of venison. Dauid was too much affected to Absolom for his beautie, and to Adoniah for his comely stature, so as his zeale was hindred in discerning sinne aright in them. Now Iacob was not so deare to Isaac, and Salomon was more hardly set to schoole and to take paines. But behold God louing Iacob, and refusing Esau, howsoeuer Isaac loued Esau better then Iacob; made Esau most troublesome, and Iacob more comfortable vnto him. Absolom and Adoniah brought vp like cockneies, became corasiues to Dauids heart; Salomon more restrained of God, lesse set by of Dauid, was his

True zeale not blinded in reprouing sin in kindred.

Parents folly.

ioy, his crowne, his ſucceſſour in his kingdome. This diſeaſe is ſo hereditary to many parents, louing their children in the fleſh rather then the ſpirit, that the holy Ghoſt is faine to call vpon them more vehemently, to teach, to inſtruct, & to correct, as knowing how eaſily nature would coole zeale in this kind of dutie. Indeed many will ſet by their wiues, children and kinsfolke, if they be thriftie, like to become good husbands, wittie and politike: or if they be ſuch as for their gifts can bring ſome reuenue to their ſtocke, or afford ſome profit vnto them, how deepe ſinners ſoeuer they be againſt God, that maketh no matter, it little grieueth them: whereby they bewray their great corruptiõ, that they neither are zealous in truth or Gods glory, nor louers aright of their children, becauſe they can be ſharpe enough in reprehenſion, if they faile but a little in thriftines, and yet are cold enough in admonition if they faile neuer ſo much in godlines. Well, let theſe fleſhly zealous men lay to their heart the blind affection of Heli, who being the deare child of God was ſeuerely puniſhed of the Lord, for that he was not zealouſly affected to puniſh ſin againſt God in his deare children: but bleſſed are they that can forget their owne cauſe, and euen with ieopardie of nature can defend the quarrell of God, henceforth labouring to know no man after the fleſh but Chriſt Ieſus, ſo as no outward league do bleere and dazell our eyes, as that we ſhould not eſpie ſinne in the neereſt kindred to correct it: or that wee ſhould not diſcerne vertue in the greateſt aliens to reuerence it. Caſting off then this vaile of fleſhly loue, wee muſt labour to loue moſt where the image of God appeareth moſt, and there ſhew our affections in leſſe meaſure, where ſinne may be as a marke whereby God reſtraineth our loue, euen to them where nature may ſooneſt deceiue vs.

The 6. rule of zeale.

Now whereas many haue great courage to rebuke ſuch as either cannot gainſay them, or gainſaying them cannot preuaile againſt them, here commeth another propertie of zeale to be ſpoken of, and that is, that it feareth not the face of the mightie, neither is it diſmaied at the lookes of the proud and the loftie. Such a courage was in Iob, who beſides that he made the yong men aſhamed of their libertie and afraid of his grauitie, made euen the princes alſo to ſtay their talke, and to lay their hands on their mouths. And yet here we muſt beware of their hands on their

Iob. 29. 9.

zeale,

zeale, who will not sticke to charge the children of God to bee without zeale, if presently and abruptly they rush not into an open reprehensiō of men that are mighty in authoritie, as though no regard of place, time & persons were to be had: which opiniō many by weaknes of iudgement defending, finde neither fruite in others, nor comfort in their owne consciences, when they doe admonish in that presumptuous manner: for that hunting after feruentnes without the spirit of meeknes, and casting off al consideration of a godly oportunitie, they rather exasperate then humble the parties admonished, and they themselues rather depart with confusiō and shame, for such posting on without warrant of wisedome, and not according to knowledge, then with comfort of heart for any dutie done. Neither am I here ignorant how great danger of trouble of minde commeth to many, in that they being so curious obseruers and waiters of oportunitie, doe for some ease of the flesh, vnder the cloake of this wisedom, altogether leaue off that godly dutie. Wherefore as we affirme that wisedome and loue mixed together, doe deeply enter into the most prefract and prodigious spirits: so we mislike their fearfull delay of dutie, who hauing a meane occasion offered them from the Lord, doe not earnestly pursue the quarrell of the Lord, and earnestly rebuke sinne though in some higher personages.

Out of this may issue another fruit of right zeale, namely, whē we are zealous in their behalfe who can neuer recompence vs againe: for flesh and blood will easily admit to rebuke the iniuries and reuenge the oppressions vsed to men of credit and abilitie, because it is a warie wisedome to patronage thē in lesser things, who can be our patrons againe in greater things. Thus Iob deliuered the poore that cried, the fatherlesse and him that had none to helpe him, he was the eyes to the blind, the foote to the lame, at whose hands no hope of reward was to be looked for. The 7. rule. Zealous in defence of the poore.

But to draw to the last and most glorious propertie, this thing in zeale is most commendable, whē we are humbled in our own soules for those sins which wee espie and censure in others, euen as though we our selues for want of instruction or praier, were in some sort guiltie of their sins. If this rule were receiued in iudgement, and reuerenced in practise of Ministers, Magistrates, and masters, when they are to admonish their inferiours of sin, it is The 8. rule.

ſure it would breede in them great conſcience and religion. Alas we ſee many who can mangle & martyr a man for ſome offence, who neuer learned for conſcience ſake to mourne for thoſe infirmities which ſo bitterly he would inueigh againſt in others. Let vs conſider this in miniſters, how the Apoſtle ſaith to the Corinthians: *I feare leaſt when I come, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned alreadie, &c.* Which no doubt he did as thinking that he did not duty enough, but that there was euen ſome cauſe of griefe in himſelfe. Did the Apoſtle who had ſo little or no cauſe ſo to doe, thus lament and ſuſpect himſelfe, as though he had not vſed all good meanes, or with the meanes good affections; and ſhould the miniſters of our time, whoſe gifts and paines are farre inferiour, nothing be moued for the ſinnes of them for whom they ought to care and mourne? Well, I hope that euen at this day there are ſome that feare they haue not in preaching publikely opened al the myſteries of God to them, they think they haue failed in priuate admonition, they ſuſpect themſelues of want of praying for them, they are readie to accuſe themſelues, that they haue not walked ſo wiſely and warily in vſing their libertie before them, as they ought to haue done, or that their life hath not yeelded that example of godlines to them which they ought to haue done. And ſo in the whole diſcourſe almoſt of the ſinnes of the ſeuerall Churches, the holy Ghoſt runneth on in this tenour, that whatſoeuer is ſpoken of the Church, is ſpoken to the Angels, that is, to the miniſters of the Church, who are ſayd to haue this or that ſinne, which indeed was in the people.

2. Cor. 12. 21.

The ſinnes of the flocke are the ſinnes of the paſtor.

In the Primitiue Church when the credit of the Apoſtles was called into queſtion, they might ſeeme to haue been much troubled about the matter: but they were much humbled by it, they examined themſelues, they accuſed themſelues, and afterwarde they inſtituted a new miniſterie. But doth not this dutie as deeply charge miniſters and maſters to mourne for the ſinnes of their people? Yes doubtles, and for good reaſon. For if they will confeſſe that they muſt reioyce in the good things that befall their children and families, they muſt alſo lament the euils which betide them, ſo long as they are vnder their tuition and gouernment.

FINIS.

OF A GOOD NAME.

The fourth Sermon.

Prouerbs 22. verſ. 1

A good name is to be deſired aboue great riches, and louing fauour aboue ſilner and gold.

ALL that is to be deſired of a man is this, that he be vertuous, godly, and truly religious. This becauſe it is in it ſelfe moſt excellent and moſt contrarie to our nature, therefore the Scripture vſeth many arguments and reaſons to perſwade vs thereunto: as in this place where the Wiſeman would ſtirre vs vp to the loue of vertue, by ſetting before our eyes two principall effects and fruits, which wee may receiue by it. The firſt of theſe is, *a good name*: the ſecond is, *louing fauour*: both which as they doe proceede from vertue and godlineſſe, ſo they doe maintaine and encreaſe one another. For as a man findeth much fauour with thoſe that doe ſpeake, and report well of him: ſo thoſe that will ſhew a man louing fauour, will, or at leaſt ought to ſhew it in this, that they may willingly affoord him a good report. Now both theſe are preferred before great riches, both theſe are accounted better then gold and much ſiluer: and ſurely whoſoeuer is truly wiſe, will make this accompt of them, whoſoeuer doth rightly know to diſcerne what is good, hee will firſt and eſpecially labour for them: for a good name doth commend vs to God and to his holie Angels, in whoſe eyes thoſe vertues whereof a good name doth ariſe, are moſt acceptable. But riches are not able to doe this, no the abundance of ſiluer and gold is often an occaſion of ſinne, whereby we are moſt out of the fauour of God. Againe, where

Two ſpeciall fruites of vertue.

Effects of a good name.

whereas riches especially if they be euill gotten, doe cause men many times to hate vs, this good name and louing fauour doth win the hearts of many, yea it doth sometimes cause our enemies to be at peace with vs. And this euer hath been and euer will be most certaine & true, whether we looke to prosperitie or aduersitie, whether we looke to the common callings of this ciuill life, or the callings of the Church. For such is the corruption of mans nature, that naturally they doe not loue the Magistrates, that God hath placed ouer them: but when the Magistrate hath gotten a good report by the due execution of iustice, by his pitifull dealing with the poore, and by his fatherly fauour to all that be good, then wil his subiects loue him, then will they embrace him, then wil they willingly commit their matters into his hands, and then will they with faithful and friendly hearts cleaue and sticke fast vnto him. To be short, that Lawyer hath most clients, that Phisition hath most patients, and that Marchant most customers, whose vertuous and godly dealings haue gotten them a good report.

In the callings of the Church this also is true: for if any preacher by the faithfull discharge of his dutie, and by his godly life, haue once gotten the fauour and friendship of men, how gladly will men heare him, how quetly will they bee ruled by him, in what simplicitie will they make knowne their griefes vnto him, and carefull will they be to procure his good. The Schoolemaster also that hath the name of learning to teach, of discretion to rule, of godlines to traine vp his schollers in the feare of God, he neuer wanteth schollers, but the most and best men of all will flock vnto him. Contrariwise, if any of those be discredited through any euill name, if the Magistrate be accompted an oppressor or a tyrant, the Lawyer be reported to deale deceitfully, if the Minister be corrupted either in doctrine or life, if the Schoolemaster be once knowne to be insufficient in learning, vnwise in gouernment, prophane and of no religion, then wil al men be afraide to haue any dealing with them. Those things are often found true in peace and prosperity: but in aduersity, as in the time of warre, in the time of sickneſſe, and in the time of want and pouertie, they be found most true. Will not all the poore commmaltie in the time of warre, seeke some aide at that Magistrate, who in the time

time of peace did good vnto them? Nay rather will they not all with one consent come together, to helpe and defend them euen with all their might, and with life it selfe, seeing that he hath vsed all good meanes to saue and defend their liues? Contrariwise, how many Kings, how many Captaines, how many Magistrates haue euen in their greatest neede been left and forsaken of their subiects and souldiers, because they haue too sharply and vnmercifully ruled thē? And which is more then this, the subiects haue euen procured the death of their princes, the souldiers haue laide violent hands vpon their captaines, and the tenants haue bin the first that haue sought the death of their landlords, because no pitie, no compassion, no friendship and louing fauour hath been shewed vnto them. Againe, if Magistrate, minister, master, or any other man by executing the duties of loue, haue wonne the hearts of the people, and gotten a good name among them, then in his sickenesse they will pray for him, they will visite him, they will beare with him a part of his griefe. Againe, what can bee more comfortable to a man then this is? this will glad him at the heart, and this will turne his bed in all his sickenesse. In pouertie also he is soonest and most holpen which hath the best name, and hath obtained through vertue most fauour with men. For good men doe consider their owne case in him, and therefore are most readie to helpe him: yea euen the euil & vngodly men, although they beare him no great good will, yet they are forced to helpe him, partly because his godly life doth witnesse vnto their soules, that he doth deserue to be holpen, and partly because the Lord doth turne their hearts to fauour him. The widow therefore that came to Eliah for helpe, vsed this argument to perswade Eliah, O man of God (saith she) my husband is dead, and died in debt, yet he feared God, therfore help I pray thee, seeing the creditors are come: and immediatly Eliah helped her. On the other side, if a man be euil reported of, if he be an adulterer, an Atheist, an Idolater, a riotous person, or a man of hard dealing, and if such a one be once brought into some low estate, if he once fall into pouertie and neede, then the hearts of men are shut vp against him, no man will pitie him, and all men will see and say, his owne sinne is brought vpon him. And this hath the testimony of the Prophets, who did often threaten such kinde of punishments to vngodly men,

men, ſo that no man ſhould ſay, ah my father, or ah my mother: but the whole city ſhould be glad of their departure. This did the heathen people ſee in ſome part, and therefore all of them did greatly deſire a good name: and as euery one of them did excell in ſtrength and in courage, or in wit, or any kinde of knowledge: ſo they did labour by that thing to get ſome credit to themſelues. And to conclude this point, though a mã haue many good things in him, though a Magiſtrate do feare God greatly, though a miniſter be excellent in many poynts, though a Phiſitiõ or Lawyer be skilful in their profeſſions, yet if they haue not a good name, they can doe little good with their gifts. All this doth teach vs that indeed to be true which Salomon here ſaith, that *a good name is to be choſen aboue great riches, and louing fauour aboue ſiluer and gold.* Now the inſtructions, which wee may gather out of this place are chiefly two. The firſt is, that we ought not to hurt our neighbours aboue all things in their good name: and therefore the Lord in his law hath ordained, that hee which doth ſuch a thing, ſhould haue the ſame puniſhment which he purpoſed to bring vpon another. Men would be loath to ſteale the goods of any man from him, and yet the name of a man is more worth then all things in the world: therefore if any man by raiſing vp falſe reports do impaire his brothers credit, he doth hurt him, and ſinneth more groſſely and more grieuouſly, then if he had taken away his lands or his huing, his corne or his cattell, or any other thing that he hath. And though the thing be falſe which he reporteth, yet he ſinneth neuertheleſſe: for after that time euen good men will be more ſuſpitious, and the wicked will not let it goe out of their mindes.

Not to hurt our neighbours good name.

Care to get a good name.

The ſecond inſtruction is, that we muſt be carefull by all good meanes to get and maintaine our good name. For if we be charged to further the good name of our brother, thẽ are we ſtraightly commaunded to helpe forward our owne as much as we be able: then it cannot be without great ſinne, that a man ſhould caſt off all care of his owne credit. The very Heathen ſaw this to be a fault, & they did commonly ſay, that whoſoeuer regardeth not the reports of men, he is diſſolute indeed, and hath not the nature of man. And therefore we may well ſay, that he is without all hope of amendment, which is not brought to ſome remorſe

and

and ſorrow, which with a ſhameleſſe face will not heare, *charme the charmer neuer ſo wiſely*. As then a ſhameleſſe face openeth a doore to all vngodlineſſe, ſo due care of credit cauſeth a man to be very carefull of his waies: whoſoeuer therefore wil liue godly, he muſt ſafely prouide for his good name. Seeing theſe things be ſo, it ſhall be profitable to conſider how this good name may be gotten and preſerued: and againe, if we be diſcredited, what vſe and profit we muſt make of it. For the firſt, it is certaine that ſeeing fame and honeſt report are good things, therefore they muſt needes ariſe and ſpring of thoſe things that are good, as of vertue, godlineſſe and good religion. Now whereas Turkes and ſuch vngodly men haue great fauour amongſt the people, and be wel reported of, this is no good name, becauſe it ariſeth not of goodnes, it is onely a vaine applauſe of the people: nay, it is euen the great and fierce wrath of God vpō them, though they neither ſee nor perceiue it, when they be wel ſpoken of for their euill deeds. For by this meanes they be hardned in their ſin, by this meanes they be hindred and holden frō repentance, thē the which there is not a greater puniſhment vnder the Sunne. Such a name then is not to bee deſired, nay we ought rather to pray againſt ſuch a name. And if we will be famous and of good report, then let vs take heede that we ſeeke it by goodnes and vertue, and then it will be a good name indeede. But let vs weigh theſe things more particularly, and let vs know that the firſt ſtep to a good name, is the carefull and continuall auoydance of euill, both outward and inward. In outward and groſſe euils wee muſt firſt beware of all euill generally: which thing if we bee not carefull to doe, then will our good name be ſoone impaired. Secondly, we muſt narrowly looke vntō ſome ſpeciall ſinnes, whereunto our nature is more inclinable and ſubiect: for as one dead flye corrupteth a whole boxe of oyntment, though it bee moſt precious, ſo ſome one ſinne doth often crack the credit of a man, though otherwiſe hee hath been very well reported of. And if it behoueth euery man thus neerely to looke to his waies, then much more is it needfull, that euery childe of God ſhould ſo doe. For the world through the hatred it beareth to them, dealeth with them as it dealeth with witches and Phiſitions. The witch though ſhe faile in twentie things, yet if ſhe doe ſome one thing aright, though it be

Care of a good name, keepes vs in obedience.

The 1. ſtep to a good name.

Note.

be but ſmall, the world loueth and commendeth her for a good and wiſe woman. But the Phiſition, if he worke ſixe hundreth cures, yet if through the waiwardnes of his patients, or for the puniſhment of his patients ſin he faile but in one, that one faile doth more turne to his diſcredit, then his manifold goodly and notable cures doe get him praiſe. In this manner doth the world deale with men, if a worldly man haue but an outward gift of ſtrength, of ſpeech, or of comelines, he ſhall bee greatly praiſed and counted a godly man, though he bee an Idolater, or a prophane perſon, and though he ſwimme and flow ouer in all manner of vices. But let the childe of God be truly zealous in true religion, let him be honeſt and holy in conuerſation, yet if there be but one infirmitie in him, or if he haue through weaknes fallen once into ſome one ſinne, that one infirmitie againſt which he ſtriueth, or that one ſin for which he is grieued, ſhall drowne all the graces of God in him, be they neuer ſo great, & the world will account him a moſt wicked man. Seeing then this is the enmitie of the world againſt Gods people, how warily ought they to walke in ſo crooked and froward a generatiō? And hereof they muſt be ſo much the more carefull, becauſe the wicked by ſuch ſlips and infirmities, will not onely take occaſion to diſcredite them, but euen to ſpeake of all their profeſſiō, yea and to blaſpheme the glorious worde of God and his eternall trueth. Then if we be carefull of our owne good name, nay if we haue any zeale of Gods glory, if we haue any care of the word, if we haue any loue of the Saints, then let vs carefully ſhunne all and euery infirmity, whereby Gods name is diſhonored, his glorious Goſpell blaſphemed, his children grieued, and we our ſelues diſcredited amongſt the wicked. And thus much for the open and outward ſinne.

The iudgement of the world of the godly.

As open ſinne committed in the ſight and view of men hath alwaies the puniſhment of an euill name ioyned with it: ſo alſo ſecret ſinnes which are hidden as it were in the darke corners of our hearts, do bring vs out of fauour and credit with God: and when we be once out of credit with him, then doth he make our ſinnes further knowne vnto men. For nothing is ſo hidden, that ſhall not be brought to light, and nothing ſo ſecret, that ſhal not bee diſcouered in the ſight of the world. And that wee may the

Secret ſinnes, bring vs out of credit with God.

further

further be perſwaded of this, let vs all know of a ſuretie, that the Lord hath many meanes to bring ſuch things to light: for he can make the fields to haue eyes to ſee our wickednes, he can make the woods to haue eares to heare our vngodly counſailes: yea he can cauſe the walles of our bedchambers to beare witneſſe againſt vs for the ſinnes committed vpon our beds. If this wil not ſerue, he can go further, and cauſe our friends to fall out with vs, and the men of our counſailes to bewray our wickedneſſe. And though he hath not any ſuch purpoſe when we make him priuie to our naughtie deuiſes, yet in diſpleaſure the Lord doth cauſe him all at once to lay open all our ſecrets. Yea rather then thou ſhouldeſt beare no reproch for thy ſecret faults, the Lord will cauſe thine owne mouth to teſtifie againſt thee, and thine owne words ſhall get thee diſcredit: for either vnawares thou ſhalt bewray thy ſelfe, or in thy ſleepe by dreames thou ſhalt make the thing knowne, or in thy ſickneſſe thou ſhalt raue of it, or in ſome phrenſie thou ſhalt vomite it out, or elſe the torment of thine owne conſcience ſhalbe ſo ſharpe, that euen to thine own ſhame thou ſhalt confeſſe thy fault. Laſt of all, when thou thinkeſt or deuiſeſt euil againſt thy neighbour, though it be neuer ſo ſecretly, yet beſides all the former, the Lorde hath another meanes whereby he will bring thee to diſcredit for it. And this is a very vehement ſuſpition raiſed vp in the hart of him, of whom thou deuiſeſt this euill: for as it oftentimes comes to paſſe, that good motions which ariſe ſecretly in thy minde for the good of another, do cauſe the other man to thinke well of thee, though he did neuer heare of them: ſo doubtles doth it often come to paſſe in euill motions. Thou deuiſeſt euill againſt another, he in ſome ſtrange manner hath a heart burning in ielouſie ouer thee: thou thinkeſt hardly of another man, and he alſo is hardly perſwaded of thee. Thus the Lord doth cauſe thee to be diſcredited in the hearts of others, as thou imagineſt ſome euill againſt others in thine heart. True it is, that the partie may ſinne and do very ill if hee ſuſpect without iuſt cauſe, in as much as hee doth thus ſuſpect through an immoderate loue of himſelfe: yet the worke of the Lord is here to be conſidered, who ſeeing the cauſe to be ſo iuſt, doth ſtirre vp ſuch ſuſpitions in his minde.

Secret ſinnes many wayes reuealed.

Then to returne to our purpoſes, if we wil auoid an euil name

we

Euill surmises. we must auoyde al euill surmises and deuises against others. And this the Scripture doth also forbid vs: for the Wiseman from the mouth of God doth forbid vs to thinke euill of the king in our bedchambers, because birds and other dumbe creatures shal disclose the thing, rather then it shall be kept close. This then must make vs afraid to do euill, or to imagine ill in our beds, or to declare our deep counsailes euen to them that lie in our bosomes. And this as it is a good meanes to prouide for a good name, so it is a speciall rule of all godlines, not when we be afraide of open sinnes alone, but of secret euils: not of acts alone, but euen of the secret cogitations and thoughts of our hearts. Thus we haue heard the first step that leadeth to a good name.

Eccle. 7.

The 2. step to a good name.

The second remaineth to be declared: and that is a godly ielousie ouer a mans owne doings, that they may not breede suspition of euill. For it doth often come to passe, that albeit a man doe not that which is simply euill, he may iustly be suspected and suffer some blemish in his good name. And for this cause doth the Apostle charge vs to procure honest things in the sight of God and man. For this cause he commandeth vs, that if there be any thing of good report, that we must follow, and that we must embrace. It is not enough therfore that men did say, I did thinke no euill, I did meane no harme: for if through want of care or discretion thou hast ventured vpon the occasion, thou hast giuen great matter of euill speeches to thy great discredit. If then we will auoide this euill name, as our prouerbe is, we must auoide al things that bring it. For when men will care little to giue occasion, then the Lord causeth an euil name to be raised vpon them, that those which indeede are desperate may suffer iust discredit, and they that are otherwise, may be reclaimed frō the same. And surely such is the crookednes of mans nature, that if the Lord should not take this course, euen his children would fal into many sinnes. Therefore it is most requisite that men be mindfull to auoide occasions, and so much the rather, because it is commonly said, either God or the diuell standeth at their elbow to worke vpon them. Let vs see this in some example of our common life.

Auoide occasions of euill.

Example.

Thou art accustomed to walke abroad at inconuenient times, at that time some thing is stollen, and thou art burdened and charged with it. Againe, thou vsest to deale too familiarly and lightly

with

with a maide, ſhe is gotten with childe, and the fault is laide on thee. Hereof thou haſt giuen ſuſpition, becauſe thou haſt been a night goar, and ſuch a one as hath dealt wantonly with the maid, albeit thou be free from the very act. Now if thou be the childe of God, and if thou be guided by his holy ſpirit, then will he teach thee to take profit by this falſe report, and to ſay with thy ſelfe, Lord thou knoweſt that I am free from this very act: yet it was my ſinne to giue any ſuch occaſion whereby men might ſuſpect me: this ſinne O Lord I am guiltie of, and I know thou for this ſinne haſt iuſtly afflicted me. Yet deare father, I ſee thy mercie in this, that whereas indeede I haue committed many ſinnes, thou haſt paſſed ouer them and taken this whereof I am not ſo much guiltie: ſo that now (moſt mercifull father) I doe rather ſuffer for righteouſneſſe, then for my tranſgreſſion and ſin: yea deare father I doe behold thy tender mercie in this towards me, that by this euill report thou goeſt about to ſtay me from that ſinne, and to preuent me that I may neuer fall into the ſame. Wherefore ſeeing it had been thy good pleaſure to deale thus with me, behold Lord I doe repent me of my former ſinne, and promiſe before thee euen in thy feare neuer to doe this or the like ſin euer hereafter.

See here I beſeech you the good profit which a good childe of God, through Gods ſpirit, will take of this ſlanderous reproach, after he hath receiued ſome godly ſorrow for giuing the occaſion of that report. But beholde the contrary worke of Satan in the heart of vnbeleeuers, for he wil ſoone teach them this leſſon, and cauſe them to ſay thus: What? doth the churle accuſe me without a cauſe? doth he father ſuch a vilanous act vpon me, who neuer deſerued it at his hands? ſurely he ſhal not ſay ſo for naught, I will make his ſayings true, and will doe the thing indeede. Conſider then this ye that feare the Lord, and ſee in how fickle a ſtate they doe ſtand which haue giuen occaſion, and in what great dander they be to be brought to commit the ſame or the like ſin afterward. Therefore if any will be ſure to keepe his good name, then muſt he be ſure to auoide all ſuch occaſions as might impaire and hinder it. And thus much for the ſecond ſtep whereby we ariſe to a good name. Thus we haue heard of two degrees towards a good name, in the auoyding of euill and the occaſions

thereof. And theſe indeede haue a great force to ſtay an euill name, but ſure they be not able to build vp a good name and credit among men.

The 3. ſtep to a good name, is to be plentifull in good workes.

To theſe therefore there muſt be added a third thing which hath moſt ſpeciall force for this purpoſe, and that is, that we be plentifull in good workes. This doth our Sauiour Chriſt charge vs to be carefull of, when he ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes.* Many men repine at the good report of another man, and they be greatly grieued, becauſe they themſelues be not in the like or ſome better credite. Well he that well be commended, muſt doe the things that be commendable, he muſt doe good workes, yea he muſt doe good and purſue it. Yea, we muſt know that it is not one good worke, nor two, nor three that can gaine vs a good name indeede: but it is required at vs that we be rich in well doing, and continually giuen to euery good worke. For as a precious oyntment (whereto a good name is compared) is made of many and moſt excellent ſimples: ſo a good name cannot be gottē but by many and moſt excellent vertues. Now when we feele our ſelues affected to goodneſſe, then are we warily to ſee to two things: firſt, that all our workes be done with a ſimple and ſincere affection: ſecondly, that they be done with good diſcretion. For when a thing is done vndiſcreetly and without aduiſe, it loſeth the grace and beautie of the deede: and therefore though the thing be good, yet no great praiſe doth come of it, becauſe it was not done with good diſcretion. Likewiſe when men doe things with ſiniſter affections, and to ſome other end then to the glorie of God, they doe commonly loſe the price of their doings. And hereof it commeth to paſſe, that many men which doe good workes to merite by them, or to winne the fauour of their ſuperiours, or to be of good report among the people, or to ſome ſuch other end, when (I ſay) men do things to this end, the Lord puniſheth them with the contrary, and in ſtead of deſerning glorie, he powreth confuſion vpon them; in ſtead of honour, he giueth contempt; and in ſtead of riches beggerie. And albeit men may pretend the glorie of God, and face out their wickednes with a freſh colour, yet the Lord will bring their wickedneſſe to light. And truly it is marueilous to ſee how the Lord laieth folly vpon ſuch men: ſo that although

Two rules of good workes.

although in their wisedome they thinke to bleere the eyes of all men, yet the simple soule doth see their shifts to their discredit. Therefore when thou hast done well, and yet art ill reported of, do not straight way storme against him which hath raised vp this report against thee, neither do thou ouer hastily cleere thy selfe: but rather before the Lord examine thine owne heart, and see with what affection thou hast done it: and if we find wickednes in our hearts, then let vs be humbled before the Lord, and know that he hath caused vs thus to be spoken of: first to correct vs, and secondly to trie vs. For when the Lord doth see vs like Scribes and Pharisies seeking rewards, then he doth punish vs with the losse of our labour, and with shame amongst men, to see if thereby he can bring vs to the sight of our sins, which before we neither would nor could see. And againe when we haue thus done, he doth try vs whether there be any goodnes in our hearts which may moue vs to continue in well doing, notwithstanding we be euill spoken of. Here thē we may see what fruite we must make of such reports: namely, they must first bring vs to a sight and feeling of our sins: and secondly, they must cause vs with greater vprightnes to continue in well doing. True it is a man may be accused to haue this or that purpose in his doings, although he haue done the thing in the simplicitie of his heart. But when a man through examination doth finde his heart vpright, then he receiueth great comfort by it: then he may commend himselfe vnto the Lord, and his cause into his hands. For the Lord maintaineth good tongues and hearts, but he wil cut out the tongues of them that speake lyes. He will cause the righteousnesse of the righteous to shine as the noone day, & as the Sun after a clowd: but the wicked shall be couered with their owne confusion as with a cloake. This shall the godly see and reioyce therein, but the mouthes of the wicked shall be stopped. Thus we haue runne through the things whereby a good name may be gotten, and not onely that, but also whereby a man may be preserued in a good name and credit: and therefore surely the more to be obserued and regarded of vs. For first of all we see what force the good continuance of the Churches beyond the seas hath to perswade men to embrace the trueth, and how soone some men will be moued to continue stedfast, when they see the stedfast countenance

Good counsell against euil report.

tenance of good men in all kind of godlines. Againe, we know what great offences are giuen to the weake, when whole Churches, or some particular persons of some good place and credit, do not stand in that credit, nor maintaine by goodnes their good name, which they had gotten by great vertues? The very Heathen did see this, and therefore they said that it was as great a praise to keepe praise, as to get it: yea, and when they saw what great inconueniences would arise when men did not satisfie the expectation of the people, they thought it much better neuer to haue any good report amongst men, then to lose it after it had bin gotten. Therefore to shut vp this whole matter in one word, if any man, if any household, if any towne, if any countrey, be carefull to haue an honest report amongst men, then must they eschue euill and do good, then must they seeke peace and pursue it: and if once hauing gotten a good name they would gladly keepe it, then they must vse the same meanes, so shall we haue it both of God and man.

Now because men do suffer very much discredit, and are very ill reported of amongst men, it shall bee good to consider what profit and vse we may make of such reproches and euill reports. And this shall we doe the better, if we know vpon what grounds those reproches doe arise. First therefore we must learne, that men may be euill reported of, either for euill, or for well doing. When men therefore are ill spoken of, they must first trie whether it be for euill or for good: and if it be for euill, then must they goe a degree further, to finde whether it be for some euill worke which they haue committed, or for some occasion which they haue giuen. When a man is euill reported of for some euill deede which he hath done, that euill deede of his is either manifestly knowne, or else it is vnknowne. And surely it is a thing most common amongst men to suffer discredit for open and grosse sinnes, yet very few doe rightly profit by it: for some are shameleſſe and care not what men say of them, and therefore in deed they are vnfit to receiue any profit by such reproches. Therfore after the most sharpe and seuere censure of the church, they must be committed to the hād of the Magistrate, to be punished in the purse and in the body. And yet surely such are their whorish faces, that there is small hope of their amendements: for it doth

Euill report.

doth often come to paſſe, that they which will not profit by the Church, cannot receiue profit by the Magiſtrate. Therefore after all this they muſt be left vnto the Lord, to worke if it be his will by ſome extraordinarie meanes, vpon their hearts which are exceedingly hardened.

Otherſome there be, who being put to open ſhame are ſorrowfull indeede: but this is becauſe they haue ſuſtained open ſhame, rather then becauſe they haue ſinned againſt the Lord. Theſe are in ſome degree better then the former, and yet they go not ſo farre as they ought to do: for the diuell hauing bewitched them, doth perſwade them it is no ſuch matter as men would make them beleeue it is, and that as a wonder laſteth but nine daies, ſo this ſhalbe of no long continuance. Thus they are letted, ſo that the ſhame cannot enter into their hearts, there to worke godly ſorrow, which may bring forth vnfained repentance. This is daily ſeene in whores and theeues, and ſuch like malefactors, who although they make large promiſes of amendment, yet the puniſhment being paſſed, they fall into the like filthines againe. Some thinke that they do diſſemble and deale deceitfully: but I thinke that they thinke as they ſpeake, and ſpeake with ſorrowe and griefe. For will a theefe purpoſe to ſteale againe when he is readie to be hanged? Will a childe purpoſe to play the wanton when he is a beating? No doubtles, but in the one there is childiſhnes to ſpeake without aduiſe; in the other is ſeruilnes to be moued with nothing but preſent feare. I graunt indeede there is hypocriſie in them, yet the groſſe hypocriſie wherby men labour to deceiue others, is not in them, but the cloſe and moſt daungerous hypocriſie whereby ỹ diuell hath beguiled their own hearts through his ſubtiltie. This witcherie of the diuell (I ſay) is the cauſe why many promiſing amendement, doe not performe the ſame. Thus wee ſee how men doe miſſe of that profit which ought to be reaped of open ſhame: we therefore are to take a better courſe, and to labour, that as our faces doe bluſh before men, ſo our ſoules may be confounded before the Lord, that being throughly humbled vnder his hand by godly ſorrow, it may pleaſe him in mercie to raiſe vs vp. Now if wee doubt in this caſe whether our ſorrowe bee ſound or no, let vs trie it by theſe two rules. Firſt, whether we can with contented mindes take the

punishment as a correction from the Lord, and yet mourne and be grieued for the sinne, and yet in such a maner, as giuing place to Gods iustice in punishing, we labour for mercie in the forgiuenes of sinnes. Secondly, whether when we could keepe the sinne close, we can yet with Dauid freely confesse and say, *Against thee O Lord haue I sinned?* This if wee can doe, it is a sure argument that our sorrow is godly, and that we haue well profited by that reproch which our sinne did bring vpon vs. As the sin is sometime so euident that it cannot be couered, so indeede the sinne may be committed, and yet either not knowne nor suspected at all, or else by probable suspitions. When the sinne is in this case, the Lord may cause a man that hath so sinned, to be accused or euil spoken of for that sin. Here the partie offending must first learne to deale wisely and in such manner, as the sinne may be kept close still, if it may be done without another sinne. But if an oth of the Lord bee required, then ought we to giue God the glory, though it be with our owne shame, and confesse the fault. Secondly, for the profits which may be made by such reports, we must learne with thankfull hearts to receiue this mercifull chastisement of the Lord, and acknowledge it to his praise: for he might haue punished vs for those sins which were manifest, yet he hath passed ouer them: he might haue made these knowne, but he spared our name and our credit. Therefore for a second fruite this mercie of the Lord must leade vs to repentance, and to an earnest sorrow for all our sins: for it were too too grosse, that we should continue in sinne, because we cannot be conuicted of sinne: for if the Lord did not mislike thy sinne, why should he raise such a report of thee? why should he saue thy good name, if he were not minded to shew thee mercie? And if hee would not haue thee with all thy heart to repent thee of thy sinne, why doth he whip thy naked conscience for sinne. Therefore if by this louing kindnes we be not lead vnto repentance, verily it will be a sinne that shall not escape vnpunished. Thus we haue heard how an euill name doth arise of sinne committed, and what profit must be taken hereof.

A secret sinne.

How wee ought to profit by euil reports.

Now let vs further consider how a man must profit by an euill name, not when he hath by some sinne deserued it, but when he hath only failed in this, that he hath giuen occasion to be suspected

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ted of euill. This occaſion is of two ſorts. Firſt, when good duties are either altogether omitted, or done with a grudging minde, or elſe as it were of conſtraint. This report muſt teach thee, that although thou be not ſo euil, as men would make thee, yet thou art not ſo good as thou ſhouldeſt be. Therefore by this thou muſt learne, as to bee more carefull of doing good, ſo to doe it with greater and better courage: for the Lord loueth a cheerefull giuer.

The ſecond occaſion is inward, which although no man can finde out, yet the Lord for thy good doth cauſe men to ſpeake euill of thee for it. This inward occaſion is when thy heart hath giuen ſome full conſent to doe euill, or at the leaſt hath much wandred in thinking of it. Here the Lord doth take thee betime, & ſuffereth men to report of thee that thou haſt done that, which indeed thou haſt not done, yet in thy heart thou haſt taken pleaſure in it. Then the way to profit by this, is to confeſſe the goodnes of the Lord, who will not haue thee to fall into ſuch ſinne, as might deſerue diſcredit. For ſuch is the nature of man, that if any euill thought doe long tarie in the minde, it will hardly be reſtrained before it come to the outward act. Againe, by this report raiſed on vs, we muſt take occaſion to call backe our ſelues, if we haue conſented to euill, and with griefe to be ſorrowfull for it: or if we haue not as yet conſented, we muſt labour to repreſſe the heate of our affections, and quench them by the moyſture of the word. And thus much ſhall be ſufficient for thoſe reports which ariſe of ſome iuſt ground and occaſion.

The laſt point to be handled, is to ſee what vſe muſt be made of thoſe reports which be altogether falſe, and haue neither ground nor good beginning. For it may come to paſſe, when a man hath auoyded euill, and done good; when he hath ſhunned the occaſion of euil, and done all good with a cheereful heart, yet he may be very ill reported of, and his good name hindered. Now if this doth befall any man, he muſt know that it is the Lords doings, and that the Lord doth it either to correct ſinne, or elſe to preuent it. The Lord (I ſay) doth by this meanes correct ſinne ſometimes, either in the ſame kind, or in ſome other. In the ſame kinde he dealeth thus, he ſuffereth thee to be counted an adulterer, yet thou doeſt now liue chaſtly, and hateſt filthie ſin: but Vſe of falſe reports.

then he ſeeth that thou haſt either bin an adulterer, and haſt not repented at all: or if thou haſt ſuddenly repented, yet now thou beginneſt to faile, and to coole in the hatred of that ſin. Againe, if after examination thou finde thy ſelfe cleere in that ſinne, yet know that the Lord by that report doth correct ſome ſinne quite contrary vnto it: as if thou ſhouldeſt be accuſed becauſe thou loueſt not thy wife, whereas in deede thou loueſt her too well: or otherwiſe he cauſe thee to bee counted an adulterer, that thereby thou maiſt be brought to ſee thy couetous heart. And to ſay all in one word, we ſhal neuer make true vſe of reports, vntill we haue been brought to ſee and repent of ſome particular ſinne, which either we ſaw not before, or elſe had not throughly repented of. Furthermore, it may come to paſſe, that we hauing done all good duties, auoyded all euill, and examined our repentance euen for particular ſins, yet ſhall we be euill ſpoken of amongſt men. Here we muſt know that the Lord by reports doth forewarne vs of euill to come. We are reported of to be of the Family of loue: hereby we are forewarned to take heede that we fal not into that ſinne, and ſo forth of other reports. When any ſuch reports are carried about of vs, we muſt be made ſo much the more warie, that we fall not into that ſinne. And according to the Apoſtles rule, we muſt labour to finiſh the courſe of our ſaluation in feare: which that we may doe, the Lord graunt for his Chriſts ſake, to whom be praiſe for euer in the Church, Amen.

FINIS.

QF

OF HVMILITIE.

The fift Sermon.

Prouerbs 18. 12.

Before destruction the heart of man is hautie: and before glorie goeth lowlinesse.

THis Scripture agreeth well with that of our Sauiour Christ, *Whosoeuer exalteth himselfe shall bee brought low, and hee that humbleth himselfe shall be exalted,* as also with the testimonie of the Apostles of Christ: *God resisteth the proude, but giueth grace to the humble.* Examples further to proue this are plentifull in the word, whether we looke to the godly or to the wicked. And first we shall see how a hautie minde goeth before destruction, by Adam and Eue our first parents, who for that they could not content themselues of all creatures of the earth to bee most excellent: but through an hautie aspiring minde desired to be like God the creator in heauen, were cast downe into a miserable estate, and did suffer both in themselues and their posteritie the shame of so horrible sinne. When the mightie men of the earth willing to haue gotten the glorie of all ages to come, by some noble enterprise, had in the pride of their hearts purposed to erect a tower to heauen, and so to haue bin accounted fathers of great renowne. The Lord meeteth with them, and where they looked for most glorie, there he recompenceth so arrogant attempts with most confusiō. At what time proud Pharao thirsted most for the destruction of the Israelites, (promising vnto himselfe the triumph of so great an ouerthrow) behold contrarie to his hope, the triūph most gloriously was returned to Gods people: but the terror and shame was rewarded to Pharao and all his

Luk. 14. 11.

Iam. 4. 6.

1 Pet. 5. 5.

Gen. 3.

Examples of pride.

Gen. 11. 7.

Exod. 14.

Hester.7. his compame. That hautie minded Haman accounting of nothing surer then the executing of Mordecaie and the death of the Iewes, through the iust iudgement of God, was hanged shamefully vpon the same gallowes, which he had prouided for another. Againe, Nabuchadnezzar aduancing himselfe as a Monarch and peerlesse prince in his glorious pallace, not long after had the heart of a beast giuen him, and for a time had his portion among the beasts of the field. If we peruse the histories both of the Kings of Israel and the princes of Iuda, we shall see how Amaziah refusing to heare the Prophets, prospered not: but continuing in that contempt, and suffering himselfe to be puft vp in his owne pride, was brought to the gate of destruction. As also how Achab growing in some disdaine after his victorious conquest, and nothing fearing the time that was to come, euen in his deepest policie receiued the foulest foile. To shut vp this matter, we know that when Herod seemed to haue wonne the garland, and by a solemne oration to haue caried away the praise of God, and not of man; because he challenged the whole glorie to himselfe, and robbed God of his honour, was most shamefully dishonoured, & fearfully deuoured with lice consuming his bowels. Neither are we to obserue this in the wicked alone, who when they looked for greatest glory, had the greatest shame: but in the godly alas, Abraham, Asa, Hezekiah, Dauid, who when they were most humbled, were most exalted, and when they thought themselues to be most exalted, were most humbled. Asa notwithstanding he had some season continued constant in the reformation of religion, falling at the length to reprehend the Prophet, and declining from his former humilitie, fell into sicknes, and in his sicknes trusting to the helpe of man more then to the Lord, receiued the sentence of death: and to saue his soule by cutting off his daies, it pleased God to visite him in the flesh, Ezekiah obtaining his health, and hauing receiued a glorious deliuerance from the host of Zenacharib, in that he rendered not the glorie due to the Lord, receiued not long after heauie tidings, how both he and his linage should descend captiues into Babel. Iosiah that holy paterne of godly princes, not asking counsell at the mouth of the Lord when he should enter battell, was mercifully punished in this life, that he might escape the fearful punish-

Dan.4.

Amos.7.

1.King.20.22.

2.King.23.

Act.12.23.

2.Chr.16.10. 12.

2.Reg 20.

2.Chr.32.37.

2.Chr.35.

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ment of the wicked in the life to come. Dauid thinking his prosperitie to be builded vpon an vnremoueable rocke, and to be as a walled citie, suspecting nothing, and being out of the watch, he fell into a grieuous sinne, whereby the later part of his life was more reprochfull then glorious. The Apostle Peter after he was exalted to the dignity of a faithful Pastor, & for the notable profession of his faith, was pronounced blessed by the Lorde Iesus Christ: beginning to leane too much to his carnall reason & his strength, was called Satan, and not knowing what corruption was in his hart, when he most magnified his constant loue to the Lord Iesus, he fell to denie him thrice, and the last time to curse himselfe if he were the man. But to leaue ancient and former examples, and to turne the edge to our selues, woful experience by diligent obseruation of their owne harts, hath taught many, that after some sweet and plentifull measure of Gods mercie receiued, they haue waxed lesse careful and ielouse ouer their own affections, and so for a time haue been left of the Lord: whereby though not some fearful destruction, yet some grieuous fall hath ensued vpon them. It is good therefore for vs to keepe a carefull watch ouer our selues, and to see whether after we haue been refreshed with some speciall graces of God, in preaching, praying and admonishing, we haue not been lesse careful, and so the neerer to some fall, & vnfitter to receiue some new benefit, vntil the Lord by humbling of vs hath prepared vs with some new desire. And hereupon commeth it to passe, that when wee haue been some long time bathed, and as it were enbalmed with some inward feeling; and outward fruits of the holy Ghost, we haue bin corrected for that selfe-loue, & buffeted with some priuie pride dwelling in the flesh, by some grieuous deadnes and dulnes of the spirit, humbling vs vnder the hands of God, as it did the Apostle Paule. Now as wee haue by these examples of others, and experience in our selues proued, that an hautie minde goeth before destruction: so on the contrarie we will proue (vsing none other order but that before set down) that before honour goeth lowlinesse. Saul before he was exalted and aduanced to the scepter, hid himselfe in great humilitie, as one that thought him selfe vnworthie so great a dignity, and so afterward was exalted. Ahab though a most wicked man, humbling himselfe at Elias rebuke

Mat. 41. 16.

Matt. 26.

2. Cor. 12.

1. Sam. 9. 12. 10. 22.

1.King.21.27. and 29. 1.King.12.24. buke, was not punished in his owne person, but in his posteritie. Rehoboam being humbled with his people, was exempted from that plague, which otherwise was like to haue fallen vpon him. But this we may behold more liuely in the godly, whether we respect those reuelations and apparitions of Angels, which in former times happened to the fathers being humbled: or whether we consider other graces of God in like estate bestowed vpō them, Abraham was humbled, Isaac was humbled, Iacob was humbled; then came the promise, then appeared the Angels, thē receiued they visions; Ioseph though he had good graces of God, yet least the violence of vnbridled youth should carrie him away, he was humbled, the iron pearced his soule, his feete were in the stockes, his place was among the imprisoned: yet after some time of triall he was exalted, not meanly, but very highly. Moses albeit he had some instinct of the Lord, that he should be the gouernour of the Lords people, besides his fortie yeres in the court had fortie yeres trauaile in the desert, and afterward was aduanced. After that Dauid had receiued many pledges of Gods fauour towards him, as being annoynted king, and in that he obtained great victories in ouermatching the Beare and the Lyon, in ouerthrowing the furious Philistine, after he had cured the raging spirit of a mad man, by his sweete musicke: yet as one not sufficiently prepared for the worke of the Lord, he was preferred by humilitie. If we consider of all the kings of Iuda and Ierusalem, as of Ezekiah, Iosiah, Asa, and others, we shall see how Ezekiah wept sore, confessed his sinnes, and was much humbled, before the health of his bodie was restored vnto him. Iosiah before the Lord did vse him in the reformation of his Church, had his heart broken. Yea, before the Apostles receiued that great gift, the sending downe of the holy Ghost vpon them, they were humbled with the Iewes, they were shaken with a great winde, and after so solemne a preparation, they were endued with sweet graces of the spirit. And throughout the whole volume of the booke of God it is manifest, that when the Lord would appeare by visions or Angels to his holy people he humbled flesh and blood before, as we see in Iacob, Ezechiel, Zacharie, Elizabeth, and Marie the blessed virgin.

Humilitie in the godly.

Pledges.

Esai 38.

2.Chro.34.19. 27.

Now to come to the reasons why the Lord in wisedome vseth

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to deale with his on this maner: we must know that therfore the Lord refuseth the seruice of the proud, because then we are vnfit to glorifie his name, we are vnprofitable to doe good vnto our brethren, we are vnprepared by pride to receiue any mercie at the hands of God. And no marueile: for how should we looke that God should put honour vpō vs in vsing vs and our seruice, when we refuse to giue the glorie of his owne graces to him againe? And why should not he dishonour vs with the want of his graces, when we so dishonour him with abusing his graces? Againe, seeing vsually such is our weldoing to others: as is our affection and compassion to them that neede our helpe, and the pride of our owne abundance benummeth vs, and maketh vs senceleſſe in the wants of others; how can we finde our harts aright to any good dutie to our brethrens necessitie, when for want of humilitie and tender affection we haue no regard of their wants, not feeling of their miserie? Besides, if when we are puft vp with a perswasion of perfection, and rest in the securitie of our present safetie, we are entangled and fettred that we cannot humble our selues in prayer before the Lord; how shall we thinke our selues to be capable of any blessing from the Lord, whose due time of helping is in the day of want, and who refuseth to giue to none but to such as in the pride of their hearts refuse to doe so much as to pray vnto him? On the contrary part, when the Lord shall see vs good and faithfull seruants, in returning the gaine and aduantage of all his gifts vnto himselfe, and that wee are content with his honour, that we are his stewards; when the sense of our owne miserie hath taught vs to shew mercie vnto others, and the conscience of our owne vnworthines hath emptied vs of all opinion of our selues, & hath driuen vs in our beggerlike necessities to craue for euery little supplie of wants at the throne of mercie; then is God most neere at hand to put vs in credit with his graces, thē are we most prepared to minister to the wants of others, and then are we fit to be filled with the hid treasures of the Lord for our comfort. And hereupon it commeth to passe, that many hauing had a large measure of Gods graces, through pride haue suffered them to rot and consume away. Hereof it commeth, that many haue laboured much, spoken abundantly, and trauailed in great eloquence, and yet haue neither gained glorie

Wherfore the Lord humbleth his children before that he honoreth and crowneth them with his graces.

Pride rots and consumes many good gifts of God.

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to God, nor affoorded fruite to the hearers. Hereupon it is that ſome that haue been as full as the veſſell that hath no vent haue become as barren as the flintſtone is of water, becauſe they haue ſought glorie but not by humilitie; they haue ſhunned deſtruction, but not left their pride. Contrariwiſe, we ſhall obſerue how many ſpeaking in the ſinglenes of their heart and humilitie of their ſpirit, haue wonne many ſoules to the rich inlarging of Gods honour and kingdome. Many vſing few words, with a pitiful and fellow feeling affection, haue comforted afflicted conſciences, inſtructed ignorant ſoules, throwne downe proud ſpirits, confounded hautie hearts, and profited aboundantly them with whome they were to deale. Many being lowly in their own eyes, haue not ſo much gloried in, nor receiued glorie for their great gifts which God hath beſtowed vpon them, as they were comforted in their owne conſciences, with a rich teſtimonie of the ſanctifying ſpirit, who wrought in them ſome carefull vſage of the gifts receiued, to his glorie that gaue them. The Lord refuſeth the ſeruice of wicked men, he will not vſe a proud ſpirit in his worke: and therefore if we ſhall ſee that God doth not bleſſe our labours, let vs ſuſpect our ſelues to lie in ſome ſin, let vs feare our owne hearts that they be not humbled before the Lord. And here it is good that we ſhould be forewarned what lowlineſſe it is the Lord requireth of vs, leaſt we deceiue our owne ſoules in a falſe and phantaſticall humilitie. Wherefore as all men will grant humilitie to be voide of murmuring and grudging: ſo we affirme, that that is not a minde rightly humbled vnder the hand of God, which is ſtill perplexed and affrighted with immoderate feare of the daunger of ſome euill to come. For as we condemne that helliſh ſecuritie which is voide of all feare: ſo we miſlike that abiect minde which is oppreſſed with too much feare, ſtill breathing out of ſuch trembling voyces: Oh what ſhall become of me! I am afraide that ſome euill will befall me, I ſhall neuer be able to beare it, I had rather dye then feele it. When we thus diſtruſting the Lord, begin to teach him what he ſhall giue to vs, or what he ſhal take from vs, we are in the hie way to meet with the euill we feared, and nothing in the world will ſooner bring the danger vpon vs. We therefore commend and affirme that to be true humilitie, which as it repineth not grudgingly againſt the

Impaciencie.

Lord,

Lord, so it shrinketh not to distrust fully before the Lord: but as on the one side wee are readie to be thankfull, if it be the good will of the Lord to deliuer vs: so on the other side we are willing to lay our head to the blocke, and offer our bodie to the striker, if the Lord in wisedome shall make triall of vs. This will teach vs to possesse our soules in meeknes and patience; this will strengthē vs to say boldly, Lord if thou send this deliuerance, thy name be praised; if thou shalt further trie me Lord, thy holy will be blessed; Lord here I am, spare me if thou wilt, trie me if thou pleasest.

This humilitie was in Abraham, Isaac, Moses, Dauid, Daniel, Azariah, Sidrach, Abednego, and others of the Saints & seruants of God. Abraham when he was most readie to offer vp his sonne, euen then the Lord gaue him his sonne againe. Dauid when he was prepared to surrender both life & liuing to the Lord, obtained both life and kingdome for longer time. At what time Ezekiah had resigned himself to dye at the wil of the Lord, the Lord gaue him his health againe, and made him as it were a lease of his life for fifteene yeares to come. And surely there is no readier way to obtaine life, then to offer our selues vnto death, no better meane to auoide sicknes, pouertie, reproach, or banishment, thē to haue our wils wholy resigned to Gods will, as willing to beare the crosse as to be freed from it. For as the more we striue against the will of God, the lesse we preuaile: so the sooner we yeeld, we shall the sooner be deliuered. And yet I meane not that yeelding which the Lord by his threatnings or iudgements, as by strong hand getteth of vs, which is no voluntarie submission, but a violent subiection, & constraineth vs rather then allureth vs to obey the will of the Lord: but I meane that willing humbling of our selues before the face of God, which commeth frō an hart bleeding at the conscience of his own vnworthines, and brused with the sense of the Lords vndeserued goodnes: and that more kindly, then if it were threatned with all the iudgements of the wicked, and were braied and broken with all the plagues of hell.

Gen. 22.
2. Sam. 15.

How to auoide the crosse, or to be freed if it be come.

The other extremitie which agreeth not with true humilitie, is blockish senceles nes, and that dead & diuelish apoplexie of the minde, which runneth without al foresight, as neither caring for good nor bad, sweete nor sower, heauen nor hell. They that labour

A Stoicall numnes.

bour of this diſeaſe, thinke it an high point of humilitie to ſay, I am at a point, let God do what he will I care not, if he ſaue me ſo it is, if I be damned what remedie? let men iniure me as they will, come what come will, I paſſe not. And theſe kind of men as paſt all feeling, and now more brutiſh and blockiſh then any brute beaſt, in their life neither tremble at Gods iudgements, nor reioyce in his promiſes; in death they feare not hell, they deſire not heauen, they are not grieued if they be damned, they are not cõforted to heare they ſhal be ſaued, they confeſſe not their ſinnes, they profeſſe not their faith, they ſhew not their hope, they liue like ſtockes, and die like blockes. And yet the ignorant people will ſtill commend ſuch fearefull deaths, ſaying, he departed as meekly as a lambe, he went away as a bird in a ſhell, when they might as will ſay, (but for their featherbed and their pillow) he dyed like a beaſt, and periſhed like an oxe in a ditch.

A hart obdurat and dead in ſinne.

But to come to the vſe and fruite which we may gather out of this doctrine. Firſt let vs conſider, that if we be come to haue ſuch a brawned and thicke skinne ouer our conſciences, as neither by publike preaching nor priuate reading, as neither by the Law nor by the Goſpell, as neither with threatnings nor promiſes, as neither by praying nor meditating, wee can finde either matter of comfort, or humbling; we are ſo farre from humilitie, that we are as men rather dead then humbled, and our caſe is moſt fearfull. For in this Stoicall apathie and want of feeling, we feare nothing; fearing nothing, we are eaſie to be deceiued; being eaſie to be deceiued, we may ſoone be hardened, and ſo by ſecuritie being depriued of all heedfulnes, we are ſnared of the tempter ere we can be aware.

It remaineth to ſpeake ſomewhat of theſe obſeruations, which may fitly bee drawne out of the generall ſpeeches of the holie Ghoſt, either to our comfort or humbling. Let this be our firſt leſſon then, not too greedily to deſire proſperitie, nor being in ſome good caſe either of body or minde to be too quiet in our ſelues, as reſting ſecurely in the good thing poſſeſſed: but rather let vs learne in moſt eaſe to watch moſt ouer our own harts, in the greateſt teſtimonie of Gods grace and fauour towards vs, to be moſt humbled in our ſelues, to be moſt ielous and ſuſpitious ouer our ſelues, leaſt our hearts being by ſome priuie pride

ſtollen

ſtolen away, we giue not God that glory which is due vnto him, whileſt vnthankfulnes breedeth ſecuritie, ſecuritie bringeth priuie pride, and priuie pride prepareth vs for deſtruction. True it is, that proſperitie in it ſelfe is the good gift of God, and neuer hurteth, but when our owne ſinne in immoderate deſiring it, or our corruption in vainglorioully poſſeſſing it, do abuſe it to our hurt, & ſo turne it to our harme. And ſurely beſides that, in long proſperitie we contract and gather much droſſe of ſecuritie, wee ſhall finde that the long want of aduerſitie, meeting with ſecuritie, will flatter vs and blindfold vs with a perſwaſion of impunitie, and ſo infatuate vs, that we ſhall think, how that becauſe we haue long eſcaped, we ſhall neuer be puniſhed. But ſeeing wee learne to iudge no otherwiſe of ſinne, but by the puniſhment of it, wee muſt marke this ſtraine, that God doth no more puniſh preſently euery ſin, then he doth reward preſently euery good deede: and by how much his long ſuffering ſtriueth the more with vs, and his mercie tarieth the longer for our repentance; by ſo much when they fall, his iudgements are more fearefull and ſudden, comming as the lightning out of the clowds. And ſo farre off it is that our long proſperitie ſhould either ſhadow vs from the plaguing hand that we ſhuld not be eſpied, or ſhelter vs, that wee ſhould bee ſpared; that rather as high okes amongſt low ſhrubs we lie more open to be ſeene, and the more readie to be ſtriken when the Lord ſhall ſend forth his thunder-bolts. Herevpon it commeth, that ſo many are either ſtriken ſuddenly dead in the ſtreets or in their houſes, or els haue their harts hardened on their death-bed. And here let all men beware in time of that ſecret and dangerous corruption of nature, that a man ſhould be touched with the word, & his owne conſcience tell him, that the power of God in his will reuealed by Gods miniſter, hath ſurelie ſtriken him. And yet (ſuch is our pride) cioſely will not onely at that time hide all tokens of repentance, and bury all remorſe of conſcience; but alſo vnder hope of hauing ſorrow for ſinne at a beck, and when he luſt, he will deferre it forſooth becauſe he will not bee thought by his preſent repentance, that the word came ſo neere him; he is loath to giue the miniſter of God that honor that he ſhould wound him; he is aſhamed to ſhame himſelfe, as guiltie of ſuch a ſinne. Who ſo thus deferreth in the hautines of

Proſperitie.

Gods iudgements.

To accept the good meanes in time when God calleth vs to repentance.

his heart(ſeeing repentance is not at our call,and it may be euen now wee haue it offered,and neuer ſhall haue it offered againe) let him feare that his heart ſhall ſo bee hardened, that when hee would wiſh it with teares he ſhall not obtaine it.

In this firſt ſtreine let vs further learne eſpecially to beware of pleaſing our ſelues too much in weldoing, becauſe as all other ſinnes are occupied in vile and wicked matters, this creepeth euen into the beſt and moſt excellent things. So that experience ſhall teach many this corruption,that the better they haue been occupied,the more ſubiect men are to fall into it. Whereby there groweth not onely an hautines of minde in rich men,men of authoritie, and ſuch as excell others in outward things: but more perilouſly there ſpringeth vp a ſpirituall pride in the excellencie of wit,wiſedome,knowledge,vtterance,gracious ſpeeches: yea and euen herein are wee often proud,in ẏ we ſee our pride more then others can doe. And many of the deareſt children of God often finde, that when God hath moſt afflicted them with the ſpirit of praier,exhortation,admonition,interpretation, or ſuch like,which be al gifts of the ſanctifying ſpirit,the more they haue bin puft vp with this pride, either in the preſent action, or afterward. Which thing no doubt proceedeth from hence, that men pleaſe themſelues too much in the thing done, and doe not returne the whole glorie to God. This is noted to vs as it were by examples in the word of God: Noah, whom an holie feare of himſelfe preſerued from the corruptions of the old world; by want of feare,and becauſe of vnthankfulnes for his deliuerance, was ouertaken of drunkennes. Lot,who ſuſpecting himſelfe being among the Sodomits, was preſerued from ſinne euen in the ſinck of ſinne: afterward waxing remiſſe in this godly ielouſie, fell grieuouſly into inceſt, euen there whither hee deſired to goe for his ſafetie. Dauid,ſo long as he was exerciſed and kept vnder the hand of God with fighting the Lords battailes, preuailed againſt many and mightie ſinnes: but when he thought he might bee helped of ſuch things, and receiued ſome breathing time of the Lord from his former troubles,he was quickly ouercome of a woman,that could not be ouermatched of many men. Eſpecially then (that I omit the examples of Hezekiah, Peter and Paul, of whom I ſpake before)let vs looke to our hearts,after we haue receiued

Spirituall pride.

Feare God when the beſt gifts abound in thee.

receiued the beſt gifts, and let vs conſider the great wiſedome of God prouiding for our infirmitie, in that prayer of our Sauiour Chriſt, where immediatly after that we haue prayed to haue our ſinnes forgiuen, wee craue, *not to bee lead into temptation*. Which would ſeeme ſtrange to a man that there ſhould be a commixion of two ſuch requeſts, were it not that through corruption wee were then moſt readie to be tempted, whē we haue taſted of the greateſt mercie. And ſurely as this was the firſt ſinne whereby Satan faſtened vpon Adam: ſo it is the laſt ſinne which the moſt godly fall by. For when all ſinnes are as it were wounded, and all graces begin to abound; euen out of the aſhes of thoſe ſinnes ariſeth this monſterous ſinne of vainglorie. And when Satan can finde curteous intertainment, now he will not doubt to preuaile by egging vs to this one ſinne, that is, to bee proud for ouercomming ſo many ſinnes, and excelling in ſo many graces. Surely if the diuell miſtruſted not this weapon of proofe, euen in paradiſe, and that vpon man, being in his innocencie; we muſt think that he hopeth as well now to get the victorie in this wicked world vpon man ſo ſinfull, who now is as tender and as apt to receiue the leaſt ſparke of vainglorie, as the enemie is both ſtrong and ſubtill to ſtrike it on vs. Vainglorie.

Yet further obſerue, that when our Lord Ieſus Chriſt was moſt full of Gods ſpirit, he was then lead to be tempted in the wildernеſſe; when he was moſt furniſhed, hee was moſt tried. On like manner, when we haue receiued ſome great gifts, we muſt look both that the Lord for his part will take ſome triall of them, and that Satan alſo watching for the richeſt pray, and gaping for a man when he hopes to haue the beſt ſpoile, will for his part there vſe the moſt force and cunning, where he findeth the rareſt and moſt notable ſeruants of God: partly becauſe hee moſt enuieth them, and partly for that by pride he thinketh ſooneſt to inueigle them. Wherefore if Gods children ſhall truly examine their owne hearts in this ſin, they ſhall haue ſome teſtimony and triall in themſelues, whether they bee thankfull for Gods mercies in trueth or no, if hauing receiued much they feare much: and by how much the more they increaſe in gifts, by ſo much they grow the more ielous ouer their thoughts, words and deedes, and ſit as it were in the watch-tower of their harts, viewing to eſpie euen their

They that receiue much of the Lord feare much.

their leaſt declinings. Which thing if we could doe in trueth, we ſhould not ſo haue the graces of God and feeling of the ſpirit by fits, but both in greater meaſure and longer continuance: the want of which heede taking to our ſelues, conſtraineth the Lord to puniſh vs (as I ſaid) with dulnes and deadnes of ſpirit, thereby to preſerue vs from viler ſinnes, which otherwiſe our pride and ſecuritie would carie vs headlong into. And were it ſo that in reuerence and feare we could attend more on the Lord, we ſhould not haue his good ſpirit ſo rare a gueſt vnto vs, & we ſhould find the increaſe and returne of greater conſolations then we haue. Why doe men then ſo much marueile at the dulnes of minde comming on them after ſome rare feelings of the ſpirit, and whē they haue taſted ioyes glorious and vnſpeakable, and think that now all the fruites of Gods grace are as cleane gone away in them, as if they neuer had taſted of the power of regeneration, ſeeing vnthankfulnes is ſo ordinary and vſuall a ſinne with vs? But admit wee haue ſome good witneſſe of conſcience, and our heart telleth vs that we haue been thankfull, then muſt we think that the Lord doth trie vs, and wil bring vs to acknowledge that the thing wee had, was his only gift to giue and take away at his pleaſure, and that it came not from our ſelues as a thing to commaund at our becke. Howbeit vſually and for the moſt part our vnthankfulnes is the cauſe of this dulnes. Now, albeit this kinde of buffeting be grieuous vnto vs, yet we muſt not deſire vtterly to bee freed from it, becauſe by it our pride is cured. For if that choſen veſſel and ſeruant of the Lord Paul, ſo abounding in graces of the ſpirit, ſo frequent in faſting, ſo often in prayer, watchings and temptations, could not preuaile againſt this ſinne: ſeeing by all theſe former waies he could not ſubdue this corruptiō in the fleſh, wee muſt not dreame and delude our ſelues, that we vſing nothing ſo many helpes of mortification, ſhould vtterly be rid from the ſame. When the Lord then ſhall exerciſe vs with this pricke in the fleſh, although it is the meſſenger of Satan to buffet vs: yet wee muſt take hold on this to our comfort, that the Lord diſpoſeth and moderateth it: and though we bee often and long aſſaulted with it, yet ſtill we muſt miſlike it, we muſt ſtill be grieued for it, and pray in Chriſt againſt it; we muſt tremble and be humbled in our ſelues, that wee ſhould haue ſuch ſtrange and doubting

doubting thoughts of Gods wisedome, power, maiestie and prouidence, &c. and yet in such maner and measure, as knowing it to be Gods mercie, that by these meanes the Lord would keepe vs from more vile and enormous crimes. Further and besides this, the Lord giueth vs to see such monsters of the mind, to forewarne vs and make vs more afraide of falling into the outward action of sinne. Thus wee haue often temptations of vnbeliefe, to make vs to feare the falling from the faith; we haue priuie discourses of popery, to shew what a dangerous thing it were to be giuen ouer vnto poperie; we haue often vile thoughts of adulterie, murder and theft, to driue vs more earnestly to pray that we neuer fall into these sinnes in action. And for this cause they that will not make some holesome instruction of their inward temptations, nor suspect their falling into the action of sin by the affection of sin; often fall for their pride suddenly into adulteries, murthers, thefts, heresies, poperie, and such like. Thus the Lord commeth by the messenger of Satan, the pricke of the flesh, to trie vs, whether we will stick to the word preached, or to such suggestions ministred, to trie our faith, to confirme vs in the fauour of God, whē we shall obtaine the fauour of God, who often assisteth his childrē being humbled, euen in most dangerous assaults, and leaueth them being puft vp in the least temptatiōs, so as they fall, that thereby they may know that helpe is of God and not of man. And howsoeuer flesh and blood counteth this but a paradoxe, yet sure it is, that our case is worse whē the Lord ceaseth by such meanes to sift and fanne vs, thē when he holdeth vs from some profitable temptation for our exercise. For we shal see many, who desiring rather to bee freed from the crosse, then to reape the fruit of it, although for the time, wherein they indured their temptations, at the first they were cleere and innocent: yet afterward haue fallen most grieuously, because they would not profit by those temptations which the Lorde sent, either to punish some sinne past not throughly repented of, or to correct some sin present not espied, or to forewarne vs of sinne to come not suspected of vs. Some haue been tempted to heresie, some to pride, some to worldlines, who disdainfully looking at such thoughes, as matters of no importance, though they were before vnattainted of these euils, yet now haue come to bee heretikes,

Wherefore Gods children are often exercised with euill thoughts.

Securitie how dangerous.

proud persons, and worldlings. This ought to teach vs then most to suspect our selues, when we thinke our estate safest: *And blessed is the man that feareth alwaies.* This numnes of the soule striueth and striketh deeply euen against the ordinance of God for our saluation: (I meane the word, the Sacraments and prayer) so that oftentimes our case standeth thus, wee thus say in our selues; If I heare the word, so it is, I feele no great want of it; in receiuing the Sacraments I haue no pleasure; in not receiuing them I haue no griefe; if the exercises be vsed, there is not much good done; if they be omitted, there is no great hurt done; if I haue spare time I can goe; if I haue neuer so little businesse I can keepe me away, and bee glad of such excuse. Surely this estate bewraieth a proud hart, blessing it selfe with a fulnes and cloiednes of the meanes, and either sheweth vs to lie in some sin presently, or that we are like to fall into some sin hereafter, and that shortly. Howbeit being absent, if hauing these or like affections wee can mourne, beate our owne hearts, and take vengeance of our selues, enquiring of the things spoken at their hands, that haue been at the congregation; if being absent in body with an humble sight of our want, wee are as present in spirit; if euen in the time of exercises wee bestow the time in prayer, in reading, or in meditation, the Lord will shield vs from sin, and the shame of sinne. Againe, if we shall finde our selues subiect to peeuishnes, concupiscence, or couetousnesse, with lesse power to preuaile against the then we haue had; let vs feare least some pride hath gone before: if wee cannot recouer our selues out of these euils by prayer or mourning, let vs suspect our owne hearts, that some securitie in the meanes hath ouertaken vs, the Lord for a time hath left vs, the diuell hath foyled vs. It is a blessed thing to get victorie of our faults before they bee ioyned with the offences of the world, with the griefe of the godly, with the reproach of our aduersaries, with the trouble of our owne consciences, with the hazard of Gods glorie. And therefore if it be so the good will of God, let vs earnestly desire him that our trials and temptations may bee inward, that they may be stayed and stenched when they begin, that they breake not out abroad to the greater dishonour of the Lord, and our further discomfort: which surely they will do, if by cherishing them, and not checking

Prou. 38. 14.

Note.

Victorie ouer our faults.

ing them, wee ſtriue not for ſome ſafetie againſt them. Let vs humbly therefore long before feare this reproach to come, and pray with the Prophet, *Lord keepe mee from the reproach which I feare:* leaſt otherwiſe the Lord ſeeing vs make no conſcience in theſe caſes, bee auenged of vs, who ſurely will diſhonour them that ſticke not to diſhonour him. Ceaſe then to gaze at the work of God, and labour to gage the pride of your owne hearts in affection, which the Lord is conſtrained to ſhame vs with, for the abuſe of his graces, for the diſcredit of his word, the contempt of his glorie, and for the neglect of our owne ſaluation: which being before purpoſed; rather then it ſhould bee vnaccompliſhed, wee ſhall haue ſhamefull ſergeants ſent vnto vs; as fire on our houſes, warres to ſpoyle our goods, ſickneſſe to weaken our bodies, and torment of minde to ſcourge our conſciences, which will draw vs out by the eares from our heauy ſlumber of ſinne, wherein we ſnorted. And thus fitly, though ſuddenly, we are ſlipt into the ſecond point and obſeruation of this doctrine, which is, that we ſhould not be too hie to enter in at the gates of aduerſitie, nor being entered, to behaue our ſelues vnpatiently, as though it would vndo vs to ſit in the houſe of mourning a while: rather we muſt reioyce in it, and be thankfull for it, ſaying with the Prophet: *It is good for me O Lord that thou haſt afflicted me, &c.* becauſe the holy Ghoſt here telleth vs, that lowlines goeth before honour, and in the ſchoole of humilitie wee ſhall learne the way to true glorie and nobilitie. Neither doe I here meane, that affliction in it ſelfe hath of it ſelfe ſuch vertue, as to humble vs truly vnder the hand of God: but when the ſpirit of God worketh with it, that then it will breed in vs the fruites of righteouſnes, repentance, faith and holineſſe; it will driue vs to ſeek comfort in the word, to aske comfort by prayer, to yeeld comfort by compaſſion on other mens euils. And therefore it is neceſſarie againſt the policie of Satan, who would diſcourage the Saints of God in their profeſſion, by preſſing them with afflictions, to ſtay our ſelues in this teſtimonie of the holy Ghoſt, that before glorie goeth affliction, and after lowlineſſe commeth honour, either in this life, or in the life to come, or in both. This muſt further teach vs to profit by the threatnings of GOD publikely preached, not to threaten them, or to murmure againſt them that lay

Pſalm. 119.

By what meſſengers God awakens his children.

Pſalm. 119.

the iudgements of God against vs in the law: this must cause vs to make much of them, that by sharpe censuring of vs, will soonest draw vs out of sinne. This must worke in vs a desire to reape some fruite by priuate admonitions, yea and to call on others to admonish vs that wee may still bee kept in some good course of humilitie.

To visite the sicke.

Further, and besides this, it is profitable for vs to frequēt them that are sicke readie to dye, perplexed in spirit, imprisoned in chaines and oppressed with miserie, that in them we may see our selues, as in a mirrour: and so with Moses to chuse rather to suffer afflictions, then to enioy the pleasures of sinne for a time. This acquainting our selues with the indgements of God, will both rubbe off securitie, and stir vs vp to greater thankfulnes for our selues, and pitie towards others. Wherefore they are not in the way of humilitie to obtaine glorie, who are so tender sighted that they cannot abide to see the iudgements of God: they are too daintie eared, that cannot, or that will not heare the threatnings of the law, saying: oh I cannot abide to heare one in desperation, I cannot away to heare such fearfull speeches, to heare the diuell speake in one; I loue not to see one lie gasping and panting in death; these things would depriue me of all mirth, breede melancholie, and stirre me vp to madnes. Nay, this delicatenes to flie from the Lord thus drawing neere vs, will hasten these things vpon vs, which we will not profit by in others. Such eyes to see, such eares to heare, such hearts to be humbled, it becommeth Gods people to haue, that as they loue nothing more then glorie, so they labour for nothing more then humilitie: as they shun nothing more then confusion, so they auoide nothing more then pride of heart. Which that wee may doe, let vs cast downe our selues before the throne of mercie, in the name and mediation of Iesus Christ our Sauiour.

Heb. 12.

O eternall God and our most louing father, behold vs in thine owne couenant, &c.

FINIS.

OF

OF THE GOOD EDVCATION OF CHILDREN.

The sixt Sermon.

Prouerbs 17.21.

He that begetteth a foole, getteth himselfe sorrow, and the father of a foole can haue no ioy.

THe holy Ghost speaking in the Scripture of foolish sonnes, (*as that he that begetteth such a one, getteth himselfe sorrow, and that the father of a foole hath no ioy*) meaneth it not so much of naturall idiots, and such as are destitute of common reason: although it is true that this is a lamentable iudgement of God, and a heauines to the parents of such a childe, as of wicked children, such as are either ignorant in the word, not knowing how to order one right step to the kingdome of God: or else hauing some knowledge of God, vngodlily abuse it, to maintaine their carnall lust and appetite. For this cause as it would grieue parēts to haue naturall fooles to their childrē, or such as either through some imperfection of nature are dismembred, or deformed, and missigured in the parts of the bodie: so much more should it grieue them to haue such children, as either for want of knowledge and heauenly wisedom, cannot walke in the feare of God: or abusing the knowledge giuen them, prostitute themselues to all sinne and wickednesse. Foolish children.

It is marueilous to see how greatly parents can bewaile the want of one naturall gift proceeding of some imperfection, and how

how easily they can passe ouer without any griefe, the want of al spirituall graces, springing from corrupt education. In like manner, it is straunge that men can take the matter so heauily, when their children breake into such offences, as either haue open shame, or ciuill punishment following them, & yet can make no bones but post ouer such sinnes as are against the maiestie of God, accompanied with euerlasting confusion and vnspeakable torments: wherein what doth most part of men bewray, but their great hypocrisie, in that neither their ioy nor their grief is found to their children, and that they loue themselues more in their children, then either their saluation, or the glorie of God? The tender loue and care whereof no doubt did increase the sorow of Dauid for the death of his sonne Absolom, who was not so much grieued for the losse of a sonne, as for that vntimely ende of his sonne. Let vs learne therefore to correct our affections to our children, and be grieued for their ignorance, impiety and sinnes: whereof either our carnall compassion, the not lamenting of our owne naturall corruption, the want of prayer for an holy seede, or prophane education armed with the wrath of God, may bee a most iust occasion. Can a man hope for a holy posteritie? or doe wee marueile if the Lord crosse vs in the children of our bodies, when wee make as bold and brutish an entrance into that holie ordinance of the Lord, as in the meeting of the neighing horse with his mate, when being ioyned in that honourable estate of matrimonie, either as meere naturall mē without all knowledge of God we beget our children: or as too carnall men without the feare and reuerence of the Lord, neither bewayling our corruption which wee receiued of our forefathers, nor praying against our infirmities which may descend to our posteritie, wee abuse the mariage bed? Lastly, when hauing receiued the fruite of the wombe, we haue no care by vertuous education to offer it to the Lord, that our childe by carnall generation may be the childe of God by spirituall regeneration? Surely no. And yet men without al looking vp to Gods prouidence and secret counsell, without all bethinking themselues of their corrupt nature, frō which their children are descended, without all looking back into their wicked & godlesse bringing them vp, will fret against their sins, and fume against their children: yea oftē they will correct them, and

For what causes come wicked children.

Education of children.

and that to ſerue their own corruptions, not ſo much grieued for that they haue ſinned againſt God, as that they haue offended them. Chriſtians therefore muſt know, that when men and women raging with boyling luſts, meete together as brute beaſts, hauing none other reſpects then to ſatisfie their carnall concupiſcence, and to ſtrengthen themſelues in worldly deſires, when they make no cõſcience to ſanctifie the mariage bed with praier, when they haue no care to increaſe the Church of Chriſt & the number of the elect, it is the iuſt iudgement of God to ſend them monſters, vntimely births, or disfigured children, or naturall fooles: or elſe ſuch as hauing good gifts of the minde and well proportioned bodies, are moſt wicked, graceleſſe, and prophane perſons. Againe, on the contrary ſide, we ſhall finde in the word of God noble and notable men commended vnto vs for rare examples of vertue and godlineſſe, whoſe children were asked and obtained of God by prayer. Our firſt parents Adam and Eue being humbled after the birth of their wicked ſonne Kain, obtained a righteous Abel, of whom when by his bloodie brother they were bereft, they receiued that holy man Seth. Abraham begetting a childe in the fleſh, had a curſed Iſhmael: but waiting by faith for the accompliſhment of Gods couenant, hee obtained a bleſſed Iſaac. Iacob not content with one wife, according to the ordinance of God, was puniſhed in his children: yet after being humbled, hee receiued a faithfull Ioſeph. Elkanah and Annah praying and being caſt downe, had a Prophet that did miniſter before the Lord. Dauid and Bethſheba lamenting their ſinnes, obtained Salomon a man of excellent wiſedome. Zacharie and Elizabeth fearing the Lord, receiued Iohn the Baptiſt and forerunner of Chriſt. Looke what ſinnes we haue receiued naturally without Gods great bleſſing, without prayer and humbling of our ſelues, wee ſhall conueigh them to poſteritie: and although the Lord do grant ſometimes naturall gifts vnto the children of carnal and naturall men, yet for the moſt part they receiue their naturall ſinnes withall. But if the children of God by regeneration doe ſee into themſelues, and lament their ſinnes of generation, praying that their naturall corruptions may bee preuented in their poſterities, they ſhall ſee the great mercie of GOD in ſome meaſure freeing their poſteritie from their ſinnes.

Now

Correction of children.

Now when thou ſhalt ſee ſuch ſinnes to be in thy children, enter into thine owne heart, examine thy ſelfe, whether they are not come from thee, conſider how iuſtly the hand of God may be vpon thee, and when thou wouldeſt be angrie with thy child, haue an holy anger with thy ſelfe, and vſe this or ſuch like meditation with thy owne ſoule: Lord ſhall I thus puniſh mine owne ſinne, and that in my childe? Shall I thus proſecute the corruptions of my anceſtors? Nay I ſee O Lord, and proue that thou art diſpleaſed with me, for the too carnall deſire of poſteritie. I lay then in ſome ſinne, I asked it not of thee by prayer; be mercifull vnto me O God, and in thy good time ſhew ſome pitie vpon my childe: thus thinking when thou goeſt about to correct the corruption of nature in thy child, which he could not helpe, arming thy ſelfe with prayer, repenting with Iacob, thou ſhalt bee ſo affected, that as thou art deſirous to draw thy child out of ſinne, ſo yet to doe it with the mildeſt meanes, and with leaſt rigour. And one thing is moſt wonderful, that ſome will teach their children to ſpeake corruptly, and doe wickedly whileſt they are young: and yet beate them for it when they bee come to riper age. Againe, ſome wil embolden their children to practiſe iniquitie towards others, which when by the iuſt iudgement of God, they afterward practiſe againſt their parẽts themſelues, they are corrected for it. And yet deale with theſe and ſuch like men, for the euill education of their children, and they will anſwere, doe not wee as much as is of vs required? We ſend our children to the Church to bee inſtructed of the paſtor, and to the ſchoole to bee taught of the maſter, if they learne, it will be the better for them, if not, they haue the more to anſwere for another day, what can we doe more? But remember O man, conſider O woman, whoſoeuer thus ſpeakeſt, that for thy ſinnes ſake, and thy want of prayer, there may bee a plague vpon the paſtors paines, and a curſe vpon the teachers trauaile: if parents would haue their children bleſſed at Church and at ſchoole, let them beware they giue their children no corrupt example at home, by any careleſnes, prophanenes, or vngodlineſſe: otherwiſe parents will do them more harme at home, then both paſtors and ſchoolemaſters can doe them good abroad. For the corrupt example of the one, fighteth with the good inſtruction of the other, which is ſo much

Parents muſt giue their children a good example in their priuate familie.

much the more dangerous, becauſe that corrupt walking is armed with nature, and therefore more forceably incline th the affections of children to that ſide. And further, experience teacheth vs, that children like or miſlike more by countenance, geſture and behauiour, then by any rule, doctrine, precept, or inſtruction whatſoeuer. Some there be alſo, that wil not haue their children taught, vntill they be ten or twelue yeeres old: becauſe as they ſay, before that age, they haue but an apiſh imitation. To whom I anſwere, that although indeede they cannot then deeply diſcerne, nor profoundly conceiue things; yet how many things before thoſe yeeres both will they receiue and remember? And I demaund, if children being apiſh in imitating euill whileſt they bee yong, which they will haue the habit of when they bee old, why may they not much more better doe apiſhly good when they are yong, which they may doe carefully when they are old? Beſides, let them ſo go vntaught, & they will grow ſo headſtrong, that they will ſooner be brokē then bended. And ſure it is, that one ſtripe or two words will doe more good to a childe in the beginning, then a hundred ſtripes afterward. And here let parents be admoniſhed of their vndiſcreete correction, who doe their children more harme in ſhewing a merie countenance after their diſcipline vſed, then they do good by their chaſtiſing, although in their anger they be corrected. Neither doe I purpoſe to take away naturall affections, & a Chriſtian kinde of compaſſion in al our cenſures: for it is my great complaint of the brutiſh vnmercifulnes of many parents herein; but I would wiſh Chriſtians to correct their vndiſcreete affections herein by heauenly wiſedome. Neither am I ſo Stoicall as to denie a more milde and affable kinde of ſpeech, to be both lawfully and conueniently vſed to children: but yet I wiſh it to be void of all vnſeemely lenitie, and without all ſhew of fooliſh, vaine and vnneceſſarie behauiour. To be briefe, how needfull houſehold gouernment is towards our children, it may appeare by the ſlender thriuing and ſmall profiting of religion or vertue, either in the Church or Common-wealth. For complaine men, and preach they neuer ſo much abroad, vnleſſe they will begin to reforme their owne houſes, and giue religion a roome at home, eſpecially in their owne hearts, they ſhall trauell much, and profit little.

And

And ſurely if men were carefull to reforme themſelues firſt, and then their owne families, they ſhould ſee Gods manifold bleſſings in our land vpon Church and Common-wealth. For of particular perſons come families; of families townes; of townes prouinces; of prouinces whole realmes: ſo that conueighing Gods holy trueth in this ſort from one to another, in time, and that ſhortly, it would ſo ſpread into all parts of this kingdome. Well I ſay, let there bee neuer ſo good lawes in cities, neuer ſo pure orders in Church, if there be no practiſe at home, if fathers of families vſe not doctrine and diſcipline in their houſes, and ioyne not their hands to Magiſtrate and miniſter, they may indeede, but moſt vniuſtly (as many haue done) complaine that their children are corrupted abroad, where indeede they were before, and ſtill are corrupted at home. Alas, if parents to whom the comfort of their children well brought vp, is a precious crowne, will not informe and reforme their children in the feare of God, whom it doth chiefly concerne; how ſhould hope ſuſtaine theſe men, that others wil performe this dutie for them, to whom the charge doth farre leſſe appertaine? Laſtly, let parents remember, that therefore oftentimes they haue diſordered and diſobedient children to themſelues, becauſe they haue bin diſobedient children to the Lorde, and diſordered to their parents when they were yong; whereof becauſe they haue not repented, the Lord puniſheth their ſinnes committed againſt others, with the like ſin in others againſt themſelues.

Wilt thou know thou father how thou maiſt haue that bleſſing, to be the bleſſed father of a bleſſed ſeede? Wilt thou know O mother how to auoyd that curſe, to be the curſed mother of a curſed ſeede? then bring thy children within the couenant, endeuour to make thy ſonne by nature, the ſonne of God by grace; and thy daughter by nature, the daughter of God by grace: and remember that God which on his part proteſted to our father Abraham, that he was all ſufficient for the accompliſhment of his promiſe, in giuing him a bleſſed ſeede, required alſo of our father Abraham for his part, that hee ſhould walke before him and bee vpright.

Wilt thou then haue the one part of this couenant, that is, that God ſhould bleſſe thee in thy ſeede? then remember thou

alſo

alſo the other part, that thou walke before the Lord and be vpright. Wilt thou haue thy children as the bleſſed ſeede of Abraham? teach them with Abraham the commaundements of God, pray for them with Abraham that they may liue in the ſight of the Lord; be readie to offer them with Abraham, that they may be an holie ſacrifice to the Lorde. It is thou O man, O woman, that maieſt doe thy childe the greateſt good and the greateſt harme: if thou praieſt for him, and repenteſt for thy ſelfe, the Lord will bleſſe thy care, the paſtors paines, and the teachers trauaile. But if thou deſpiſeſt theſe duties, the Lord will denie thee thoſe bleſſings, and the curſe of God will bee vpon thy childe at home in thy houſe, abroad in the Church and in the ſchoole. And ſeeing the Lord hath promiſed that he will be thy God and bleſſe thy ſeede, if thou bee faithfull: thou maiſt both hope, that thou art of the faithfull, if thou haue a bleſſed ſeed, and feare that thou haſt not as yet the bleſſing of the couenant, when thy ſeede is curſed.

But ſome will ſay, had not Iacob wicked children, and Dauid godleſſe ſonnes? And doth not daily experience teach vs, that wicked men haue godly children? Yes: for beſides the ſecret counſell of the Lord herein, we muſt know that neither the promiſe of the Lord is ſo vniuerſall, that euery particular childe of a faithfull man ſhould be within the couenant: for if of many there be but one bleſſed, the promiſe is performed. Yea which more is, though that a faithfull man haue neuer a good childe, yet if vnto the thouſand generation there be but one good, the couenant is not broken. Neither muſt wee tie the Lords worke ſo much to man, that a good man may not haue an euil ſonne, ſeeing though the Lord viſit not his ſinnes, yet he may viſit the ſinnes of ſome of the forefathers, to the third & fourth generation going before. Obiection.

To the ſecond I ſay: that an euill father hauing a good childe, though the Lord ſhew not mercie to that particular man therein, yet he may remẽber his promiſe to ſome of the forefathers in the thouſand generation going before. And though that euil mã haue no curſed childe, yet the curſe may be accompliſhed in the third and fourth generation following. Wherefore not ſpeaking of election or reprobation, which we leaue onely to the Lord to make good or bad, according to the good pleaſure of his owne will,

will, I exhort parents to vse the ordinarie meanes to bring vp their children, so as they either by some good tokens may see thē the children of God, and heires of the couenant: or at the least be comforted in their owne consciences, if the Lord refuse their children for some cause vnknowne, in that to their abilitie they haue vsed all good means to bring them vp well, and offered thē to God. And if parents haue cause to be grieued, when thus trauailing in good education, they cannot see good in their children; how much more cause of griefe may they haue, when they haue vsed no labour at all to bring them vp in the feare of the Lord. And yet many will be grieued for the one, that will not be grieued for the other. Wherfore let vs learne (if we will conueigh Gods blessings to our posterities) to vse all holy duties thereunto: and on the contrary, if wee will bee loath to conueigh Gods iudgements to our children, let vs carefully auoid al means that leade vnto it. And surely as it is a blessed thing in the houre of death with Simeon to depart in peace, leauing our wife, childrē and seruants spouses to Christ, children to God, and seruants to the Lord: so in death no one thing will be more grieuous vnto a man, then the Lord hauing giuen him the charge and dignitie of so many soules, to be furthered to saluation, that his own tormēted conscience shall presse him, how, in as much as he could, hee hath helped them forward to their damnation; and so which is more fearfull, he shall haue thē spuing and foming out in his face continual curses, in hell accusing him for euer to be the murtherer of their soules. Howbeit, I doe not exempt children from all blame, so charging the parents, as though the children were free from all guiltines herein: for I am not ignorant, that as in ỹ time of Ezekiel, so in our daies, youth is ready enough to take vp this prouerbe, *The fathers haue eaten sowre grapes, and the childrens teeth are set on edge.* But I affirme, that though the occasion bee offered of such wicked parents, yet the cause of destruction is still in the children themselues. And besides that, it is sure that the soule which hath sinned shall die the death. Seeing also there be some yong men, who notwithstanding the great prophanenes of the most, the manifold corruptions offered abroad, the vngodly examples abounding at home, are so mightily preserued by the seede of grace, that they escape safely in an holie course of life,

That parents may haue a good conscience in death.

lamenting

lamenting when they see the least occasion of euill, reioycing in the least occasion of good things: the rest who please themselues, and hope to shelter their sinnes vnder their parents defaults, are plainly left without excuse, and are iustly guiltie of the blood of their owne soules. Labour therefore ye yong men to wipe away the teares of griefe from your fathers eyes, and stay the sorowful spirits of your tender mothers, and consider with your selues if you haue any good nature in you, and haue not buried the vse of common reason, what a shame it is to be a shame vnto your fathers, to whom ye ought to be a glory: and think ye wanton wits that haue not cast off all natural affections, what a contempt it is to be a contempt vnto your mother, to whom ye haue offered as it were a despightful violēce, in ẏ ye are as it were a corosiue vnto her hart, when as ye should haue bin a crowne vnto her head.

The end of all this briefly is thus much, that parents hauing children not walking either in knowledge or in a good conscience, must make some vse of so iust a cause of griefe, examining themselues, and accusing their owne soules before the Lord; either for that their meeting was prophane to so holy an estate; or brutish, because they desired rather a seed like vnto themselues in flesh and blood, then such as might be like to Christ by grace and new birth; or that they begat their offspring, as meere naturall or very carnall men; or because they either prophanely neglected all education, or monstrously misliked that in their children which they liked in themselues, and punished in them their owne corrupt precepts; or for that they suffered iniuriously their children to do euil vnto others, which they could not suffer them to doe vnto themselues; or vntaught that at home which was taught abroad; or in that they doe lie in some sin vnrepented of; or else because they neuer made conscience to bring their posteritie within the couenant of saluation: but still loued their flesh in their children, and not their soules. And children must here also learne, that it is one speciall propertie of a liberall and ingenious nature, to be carefull so to liue, that in time they may be a glorie to their fathers, and a ioy to their mothers: which the Lord grant to vs all for his glorie, and our euerlasting comfort: through Iesus Christ our Lord and onely Sauiour.

FINIS.

OF REPENTANCE, and true ſorow for ſinne.

The ſeuenth Sermon.

Acts 2. verſ. 37. 38.

Now when they heard it, they were pricked in their hearts, and ſaid vnto Peter, and the other Apoſtles, Men and brethren, what ſhall we doe?

Then Peter ſaid vnto them, Amend your liues, and be baptized euery one of you in the name of Ieſus Chriſt for the remiſſion of ſinnes, &c.

IN this portion of the holie booke of God is ſet downe to vs an effect, or rather a fruite of Peter his ſermon, which hee made for the anſwering of the ſlanderous reports of the Iewes, at what time they ſaw the wonderfull gifts of God ſent downe vpon the Apoſtles. In which Sermon, the Apoſtle had pricked their conſciences with ſhewing them their ſinnes, telling them of a ſuretie, that their iniquities was the cauſe of Chriſt his death: whereby a certaine care began to be wrought in them, in ſo much that being thus troubled, they enquired and ſaid, *Men and brethren, what ſhall we doe?* Whereupon afterward followed the ſecond Sermon of Peter, wherein hee exhorteth them to continue in their repentance, and teacheth vs that if our ſorow bee good, wee muſt goe forward therein. Further hee ſheweth them to this ende, that they muſt beleeue, that beleeuing they may be baptized, that being baptized they might receiue the gift of the holy Ghoſt. Laſtly it is manifeſt, how they hearing that

that Sermon firſt receiued the doctrine, and after perſeuered in the practiſe of the ſame. Briefly therefore three things are here to bee noted. Firſt, the fruite of the former Sermon of Peter contained in theſe words: *Now when they heard it, &c.* Secondly, the ſumme of a new Sermon of Peter in theſe words: *Then Peter ſaid vnto them, Amend your liues, &c.* Thirdly is ſet downe the fruite of their obedience. In the former part of this chapter we may know the wonderfull workes of God, that the Apoſtles, who were neuer brought vp in ſchooles, ſpake with diuers tongues: which when the multitude heard, ſome are ſaide to marueile and to be aſtonied: ſome mocked them and ſaid, *They are full of new wine.* But when Peter with great boldnes of ſpirit had in this Sermon which he made, ſet the trueth of God againſt their falſe accuſations, and had preached againſt their ſinnes, then they left off mocking, and were pricked in their hearts. Where firſt we may note the power of Gods word, which onely is able to touch our conſciences for ſinne. For neither the diuerſitie of tongues, nor other gifts of the holy Ghoſt could pricke their hearts, as being able only to caſt them into an admiration. What more forcible thing then that which cauſeth a godly ſorrow, and cauſeth our conſciences to be pricked? What ſo able to pricke our conſcience as the word of God? Indeed many feele ſorow, and are inwardly pricked: but becauſe therewith is not ioyned the power of Gods worde, they bee either ſenſeleſſe as blockes, or in their feeling they are murmurers. This commeth vnto vs by the dignitie of Gods word, in that no wonders from heauen, no miracles on earth can touch our hearts, and worke in vs any good fruite without the ſame. For though the Lorde ſhould ſhew vnto vs all the wonders from heauen, which hee ſhewed on the olde world, and on Sodome, although he ſhould lay all the plagues vpon vs, which he laid on Pharaoh and on the Egyptians, without the word of God, we ſhould be as vnprofitable beholders, as euer were the Sodomites, and ſhould become as hard hearted as euer were Pharaoh, and the Egyptians: ſo that no iudgement from heauen, no trouble from earth can humble vs, no bleſſing from aboue, no benefit from beneath can profit vs, vntill the worde of God commeth, which teacheth the olde way to forſake it, the new way to enter into it, and the

Three things to be noted in this text.

The power of Gods word, in the conuerſi- of ſinners.

Three waies.

perfect way to continue in it. And thus much for the generall scope of this doctrine.

Now more particularly we may obserue in this first part three things. First, the power of the word to prick our consciences. Secondly, that this pricke must not cause in vs a more rebelling against the word or ministers thereof: but rather a greater reuerence to them both. Thirdly, such prickes must prepare vs to a greater desire to profit. For the first we must know, that this is the beginning of repentance, and this is the entrie to godlinesse, euen to conceiue a sorow for our sins, and so be wounded with a feeling of our euils. For as long as men are secure, it is not possible that they should seriously apply their minde vnto doctrine, neither without the knowledge and feeling of our sinnes can we heartily long for Christ. To this agree the Law, the Prophets and the Apostles. The law, because in all their sacrifices, wherein Christ was prefigured, was manifested also vnder darke signes, the contrition of heart, and acknowledging their vnworthinesse. The Prophets as Dauid and Esay. Dauid in the fourth Psalme and fift verse saith *Tremble and sinne not*: where the Prophet sheweth, that this is an effectuall thing to true repentance, to quake and tremble for feare of Gods iudgements. That we may then truly examine our selues, we must feare and humble our selues, because before trouble, terrour, and quaking at the iudgements of God, we will neuer be brought to offer our selues to Christ alone. In Psalme 51. vers. 18. 19. the Prophet likewise sheweth, that no sacrifice is acceptable to God without a contrite heart, that is, neither prayer, neither almes-giuing, neither praise of thanksgiuing, vnles we bringing an humble and contrite spirit with vs, cast our selues downe before his iudgement seate, and sue for mercie in Christ. And here marke that he saith, *The sacrifices of God are a troubled spirit, &c.* where hee vsing the plurall number sheweth, that the sacrifices of repentance, which must not be one, but many, are humblenes of spirit, and contrition of heart. For the affliction of the soule and contrition of the minde, doe so cast vs downe, wounded with our sinnes, and humbled with a feeling of Gods wrath, as that it maketh vs to acknowledge that we are nothing of our selues, and to seeke for our saluation wholly at the mercie of God. No marueile then (seeing

Note.

The first entry to godlines, and beginning of repentance, is a godly sorrow for sinne.

Psalm. 4. 5.

by

by this meanes we being confounded and aſhamed of our ſelues, and ſtaying our ſelues on the only promiſes of God, do come to confeſſe our owne nakednes and wretchednes) if the Prophet ſhould ſay, that the Lord is pleaſed with this ſacrifice as with the ſacrifice of ſacrifices. The Prophet Eſai. chap. 40. verſ. 6, 7, 8. ſaith: *All fleſh is graſſe, and the beautie thereof as a flower of graſſe, the graſſe withereth, and the flowre falleth, when the breath of the Lord falleth vpon it.* Where the Prophet painting out man in his proper colours, and driuing him to ſeeke out ſaluation not in himſelfe, but in Chriſt, deſcribeth the outward part of man to be as graſſe: and by the flower of graſſe, he ſheweth his gifts of minde being vnregenerate, as wiſedome, memorie, knowledge, and vnderſtanding. So that, when Gods ſpirit doth but breathe on vs, all our wiſedome, all our knowledge, riches, and authoritie fall before the preſence of the Lord of hoſts, neither can we remaine, but onely by the word of God, whereby we are borne again. Wherefore the conſidering and meditating of our tranſitorie eſtate, driueth vs to a contrition and humblenes of ſpirit. Beſides, the Lord God, ſaith Eſai, whom the heauens cannot containe, nor the earth hold, will come *and dwell with a lowly, poore, and troubled ſpirit, and which ſtandeth in awe of his word.* God doth not accept our ſacrifices, which are offered without trembling at his word, no more then if we ſhould kill a man, and choke a dogge, or offer ſwines fleſh, which was counted an abominable thing among the Iewes, or praiſe the thing that is vnright. Laſtly, to this accordeth the Goſpell, and the Apoſtles. Our Sauiour Chriſt, Matth. 9. 13. ſaith, *I came not to call the righteous, but ſinners to repentance:* not euery ſinner, but that ſinner which condemneth ſin in himſelfe, and is weary and laden with his ſins. Matth. 11. 28. Matth. 21. 32. our Sauiour Chriſt preferreth the harlots and Publicans before the Phariſees: for they being pricked for their ſinnes and conuicted, did ſorrow, and heard Iohn preaching vnto them. So then Chriſt giueth reliefe to thoſe that want, righteouſneſſe to them that feele themſelues ſinners, eaſe to them which are burthened, light to them which are in darknes, life to them which are dead, and ſaluation to them which condemne themſelues. The Apoſtle declareth, 1. Cor. 14. how the Corinthians were moued with ſtrange tongues: but yet had not in admiration

Eſay 40. 6, 7, 8.

Eſay 66.

Matth. 9. 13.

miration the word. Beſides, he ſheweth by comparing the gift of tongues and prophecying together, that if an infidell or vnlearned man ſhould come, and heare them ſpeake with ſtraunge tongues, hee would ſay, they were out of their wits: but if hee ſhould heare them ſpeake the word of God plainly, he would be rebuked of al men, and iudged of all men, and ſo the ſecret of his heart ſhould be made manifeſt, he would fall downe on his face and worſhip God, and ſay plainly when he feeleth his ſins, they rifle mine heart, they ſhew my ſecret ſins, doubtles this is Gods doing, God is in them, I will follow this religion. Wherefore in this appeareth the power of the word, in that it citeth and ſummoneth our conſciences before the tribunall of God, and woundeth vs with a liuely feeling of Gods iudgement, that hee, who before through ſecuritie did deſpiſe ſound doctrine, may now be conſtrained to giue the glorie vnto God. This appeareth more plainly, Heb. 4. 12. where it is ſaid, that the *word of God is liuely, mightie in operation, and ſharper then any two edged ſword, and it diuideth thought from thought*: and all holineſſe ſhall ſeeme hypocriſie, all our righteouſneſſe ſhall ſeeme as a defiled cloath: wee ſhall finde with Paul, that in vs, that is, in our fleſh dwelleth no righteouſneſſe. For mens conſciences are cold, neither are they touched and diſpleaſed with their euils, ſo long as they be in ignorance: but when the word of God pearceth into the vttermoſt corners of their conſciences, and telleth them, that they haue to doe with the Lord, they are thoroughly touched and begin to feare, and entring into themſelues, examining their conſcience, they come to the knowledge of that which before they had forgotten. We can neuer be offered to God without his ſpirit, Ioh. 16. verſ. 8. *For he reproueth the world of ſinne*, and awaketh our conſciences; that thoſe ſins, which before were hid, ſhould be made manifeſt. Dauid did lie an whole yeere without this pricke of conſcience, and thought that all was well, vntill Nathan came, neither did he finde comfort of conſcience, vntill he had thus bin pricked. Ioſephs brethren were thirteene yeeres, and neuer remembred their ſinne, vntill after ſuch time the Lord layd it before them. The Prophet Dauid, Pſal. 32. (which he intituled a Pſalme of inſtruction concerning the free remiſſion of ſinnes) teacheth how we ſhall finde the ſame. For many perſwade themſelues

The power of the word

The word muſt pearce vs.

2. Sam. 12.

ſelues, that their ſinnes are forgiuen, when they be not. He alſo ſheweth, that vntill trouble of minde did driue him to God, hee found no comfort. Manaſſes which did eate the bread of ſorow, and did drinke the water of griefe, vntill he had lamented and ſorowed, felt no reſt nor peace. The woman of Samaria, Iohn 4. was pleaſant, and ieſted with our Sauiour Chriſt, vntill her ſins were opened, and then ſhe began to anſwere with more reuerence. For vntill ſhe was willed to call her husband, ſhe thought all was ſafe: but after he had told her, that ſhe had plaid the adultereſſe, ſhe acknowledged him that he was a Prophet. Wherefore we may ſee by this which hath been ſpoken, that the word of God onely pricketh our conſciences, as plainely may here appeare by the Iewes, who cared not for the Apoſtles, nor made any conſcience, vntill their hearts were pricked.

In the ſecond place we muſt note, that they were rightly pricked. For many oftentimes are pricked, which kicke againſt the pricke, and hauing their conſciences galled by the word, they murmure either againſt the preacher of the word, or againſt the word it ſelfe. Here then is the difference betweene the godly and the wicked, the one is pricked & is made more carefull in a godly conſcience; the other more hardened then before. But this is a godly ſorow, when we loue the man that rebuketh vs, and reuerence the word the more, being by it reproued in our conſcience. Doe we loue him then that rebuketh vs? then we heare profitably. Let vs examine our ſelues in this ſort: I ſee God hath wounded me by him, he is the inſtrument whereby God doth humble me, I will therefore loue him. Contrary, if we be often touched and amend not, we are in danger of Gods wrath. Many indeede are pricked with pouertie, many with ſicknes, and ſome with other like afflictions, but few with their ſinnes, which is the cauſe of their pouertie, ſicknes, & other afflictions. Let vs then learne a willingneſſe to offer our ſelues to be taught, and to be pricked for ſinne, as theſe men were. The wicked alſo are pricked ſometimes for ſinne: but it is rather for feare of puniſhment, then for conſcience to diſpleaſe God, as were Caine and Iudas. Some men are pricked, & to put away their ſorow, they will goe ſleepe, they will goe play, they will goe ſport, they will get to merie companie, and paſſe away the time, and ſo, as they tearme it, they will

1 2 Good markes of godly ſorow. 3 4 5 6 How fooliſhly many would put off their ſorow for ſin.

purge and driue away the rage of melancholie: they neuer goe to any preacher, to aske of the Lord, or at the mouth of his ſpirit: they neuer reſpect prayer, nor ſeeke any comfort in the word of God. But to put away ſorow on this ſort is to call it againe, and to feele it more freſhly either in the houre of death, or in hell. Contrariwiſe, if our ſorrow doth driue vs to prayer, or to the word of God, it is good. As for the wicked and prophane worldlings, though as the Wiſeman ſaith, Eccleſiaſt. 11. he ſpend all his daies without any euill, yet his darknes will be greater then his light, his ſorrow greater then his pleaſure, his loſſe greater then his gaine, his trouble greater then his vanitie, in hell. Let vs not then ſo carnally ſhake off this godly ſorow: for the word will ſend vs often an vnquiet ſpirit, that we may ſeeke to be quiet in Chriſt. To examine our ſelues herein: Haue we heard the word of God? were we pricked by it? then haue we profited: Haue we not been pricked thereby? then as yet are we not a ſacrifice for the Lord. For, as was ſaid before, Chriſt comforteth them that are troubled, he helpeth them that doubt, he eaſeth them which are in diſtreſſe, he ſetteth their feete in the way of peace and gladneſſe, that haue long been in darknes and ſorow. Haue ye not been ſorowfull, and will ye learne a ſalue for this ſore? be ſorowfull, that ye were not ſorowfull; be pricked in your hearts, becauſe you were not more pricked. Haue we heard the word? Let vs examine our ſelues, if our knowledge be the better, if our affections be the holier. As hauing heard the expoſition of the law of God, doe we feare God? doe we know how to loue God? doe we pray to God? doe we worſhip God in our ſoules, and in our bodies more carefully, and in greater conſcience then we haue done heretofore? Are we not now as prophane and careleſſe ſtill in giuing the right worſhip to the true God, as before we were too ſuperſtitious, in ſeruing Angels, Saints, and other falſe gods; neither ſorowing for our idolatrie, nor caring for true religion? Haue we not blaſphemed, and prophaned the name of God in vnreuerent hearing his word, in vnprofitable talking of his workes, and abuſing his own maieſtie with ſwearing and curſing as much as we euer did before? Haue we kept holy the Sabboth? or haue we not prophaned it, by open neglect of the word, by playing, ſporting, drinking, and other vanities? doe we not ſtill

A true examination of our ſelues.

ſtill ſend forth our ſeruants to diſpatch our buſines on that day, as if it were the market day, when they may doe ſuch things moſt lawfully? Are not parents, houſeholders, and gouernours, as ſlacke in prouoking obedience; and children, ſeruants and ſubiects, as ſlow in yeelding obedience as euer they were? parents in the meane time, not ſeeing that children therefore rebell againſt them, becauſe they rebell againſt God; nor houſeholders perceiue that ſeruants doe not their duties to them, becauſe they doe not their dutie to God? Are wee leſſe wrathfull, and more mercifull? Are we leſſe riotous, and filthie defilers of our fleſh? and are we more ſober, chaſt and holy? Are we leſſe giuen to oppreſſion, to hard dealing one with another, and more iuſt, righteous, and carefull to maintaine the good eſtate of our brethren? Are we not backbiters, ſlanderers, or ſowers of diſcord, cauſers of contention among our neighbours? being far off from maintaining loue vnited, and the good name of our brethren? The cauſe why we cannot ſee further into theſe things, is, becauſe we flatter our ſelues, and becauſe we compare our ſelues with our ſelues and with others, but not with the rule of Gods word. Let vs then learne to accuſe our ſelues, and to iudge our owne conſciences. For if God ſee vs condemne our ſelues, he will not condemne vs; if we accuſe our ſelues, God will not ſuffer Satan to accuſe vs; if wee iudge our ſelues, God will acquite vs from the fearefull iudgement to come; if wee bee diſpleaſed for our ſinnes, God will be pleaſed in Chriſt his righteouſnes. On the contrary, whileſt we lie in our ſinnes, we lie in our owne blood, if we iudge not our ſelues, God vvill both iudge vs, and be reuenged of our ſinne, he vvill ſet our houſe on fire, he vvill ſend enemies, he vvill ſend earthquakes, he vvill ſend famines to make vs conſume our goods, he vvill make friends foes, he vvill ſend ſicknes and ſorenes vpon our bodies, and a troubled ſpirit into our ſoules, he vvill ſend vs an ill name: thus vvill he bring plague vpon plague vntill vve repent, and come to a feeling of our ſins. And vvhy doth God all this? becauſe we will not come to iudge our ſelues. *For this cauſe* (ſaith the Apoſtle, 1. Cor. 11. 30.) that is, becauſe vve iudge not our ſelues, *many are weake, and ſicke among you, and many ſleepe.* 31. *For if we would iudge our ſelues, we ſhould not be iudged.* 32. *But when we are iudged, we are chaſtened of the Lord,*

that

that we ſhould not be condemned with the world. Likewiſe the Prophet, Pſal. 89. ver. 30. 31. 32. 33. *But if his children forſake my law, and walk not in my iudgements, if they breake my ſtatutes and keepe not my commandements: then will I viſit their tranſgreſſion with the ſword, and their iniquitie with ſtrokes: yet my louing kindneſſe will I not take from him, neither will I falſifie my trueth.* For as a father withdraweth frō his childe ſometimes his loue, and whippeth him with the rod of correction: ſo the Lord dealeth often with his children, & ſcourgeth their naked conſcience. God doth iudge his here, but his enemies will he iudge in the world to come: if we be not puniſhed here, the puniſhment will be as a thunderbolt in ỹ day of iudgement. Haſt thou bin affliicted, and not profited? Will not a little croſſe ſerue thee? a greater ſhall come to thee. Will not a few troubles turne thee to God? then many ſhall come vpon thee.

Sorow for ſin, the way to heauen.

If a man be not troubled for ſinne here, it is the way to hell: if he bee troubled here, it is the way to heauen. And as they which haue not bin troubled hauing had a little ioy, ſhall haue eternall paine: ſo they which here haue had a little paine, ſhall after haue euerlaſting ioy. They that are corrected and haue profited by it, are affliicted of the Lord in mercie: but they that bee vexed and amend not, receiue a token of Gods further wrath. Wherfore we muſt not looke to feele comfort in the remiſſion of ſinnes, vnles we alſo haue ſorow for committing our ſinnes. For neuer any of Gods children were comforted thoroughly, but they were firſt humbled for their ſinne lawfully. To the working of which humiliation, wee muſt remember Gods iudgements ſhewed on others. Hath God deſtroied the whole world for ſinne, and can he not, or will he not deſtroy thee for ſinne? Hath he ouerthrowne whole nations, and will he ſuffer thee to lie ſtill in thy ſinnes? See how full hell is alreadie, and yet daily we run headlong thither. Conſider alſo how great thy ſinne was, that could not be cleanſed but by the blood of Ieſus Chriſt: Oh how foule was that ſin, that nothing elſe could waſh it, but Chriſt his heart blood? Oh how great was our guiltines, that were rāſomed by ſuch a price? How great was the ſore that needeth ſuch a ſalue? how deepe was the wound that needed ſuch a medicine? O louing kindnes and vnſpeakable loue towards vs! Shall Chriſt be ſlaine for our ſinnes, and wee not ſlay ſinne in our ſelues? Shall Chriſt die

Meditation of Chriſts paſsiō, what paſsions it may worke in vs.

for

for our ſinnes, and ſinne as yet is not dead in vs? Shall Chriſt be crucified for vs, and will we not crucifie ſinne in our ſelues? Shall Chriſt haue his hart pricked with a ſpeare, and ſhall not we haue our harts pricked with ſorow? This is the true vſe and meditation of Chriſt his paſſion. We are wont to defie the Iewes for accuſing Chriſt, we ſpit at Iudas for betraying Chriſt, and we condemne Pilate for condemning Chriſt: but wee are much more to bee at defiance with our ſinnes, which accuſed him before the iudgement ſeate of GOD; we are to accuſe our ſelues, who haue, and daily doe betray him; we muſt condemne our ſelues, whoſe ſinnes haue condemned him. But if neither the iudgements of God, hell, nor the croſſe of Chriſt can moue vs, then let vs examine our ſelues how we can reioyce in Chriſt.

Not to content our ſelues with ſorow for ſinne, but to proceed to repentance.

It followeth to ſpeake of the counſell of Peter, *Repent*: as if he ſhould ſay, I know your hearts are pricked, howbeit I will ſhew you, how it is the policie of the diuell, to make theſe good motions quickly to waxe drie in you, he will ſtay you from perſeuering, you muſt therefore endeuour to continue in this godly ſorrow. The Apoſtle ſaw, that this ſorrow, which, as Paul witneſſeth, is not to be repented of, was well begun in them: but in continuing his Sermon ſtil to that effect, he ſheweth that our ſorow muſt bee alſo continuall. Many ſorow, as hath been ſhewed, but in a worldly ſorowing, which bringeth eternall death, not in a godly griefe, which bringeth repentance. Wherfore we are to note that repentance beginneth in vs, continueth, and endeth with ſorow. Now, if it might be, it were expedient to ſhew what repentance is. In one word, repentance is not a bare leauing of ſinne, but an vtter condēning and miſliking of that ſin which we haue left. For though wee haue left it, yet it may make vs to ſorow for it many yeres after, yea euen at the point of death. Dauid had left his ſin, but it cauſed him to ſorow an whole yere after. Ioſephs brethren had forſaken, and almoſt forgottē their ſin, yet it troubled them, and grieued them thirteene yeeres after. Our pricking of heart therefore muſt be continued, and daily renued. This repentance is figured in Baptiſme, both in that we muſt die to ſinne, and burie it, and alſo that wee muſt riſe againe to newnes of life: for a man cannot die to ſinne, but by the vertue of Chriſt his death,

Note.

Repentance what it is.

neither

neither can he riſe to righteouſneſſe vvithout the povver of his reſurrection. Novv vve muſt knovv that as our ſinnes are forgiuen, ſo vve muſt alſo receiue Gods ſpirit. If God promiſeth mercie to our children, much more to vs, if vve beleeue and receiue his promiſes; if to them vvhich are a farre off, much more to them that are neere. And yet though vve haue been baptized an hundred yeeres, and haue not receiued the holy Ghoſt, vve may dye in our ſinnes. Some vnderſtand by the gift of the holy Ghoſt, the graces of God beſtovved on the Apoſtles: but in my iudgement their opinion is not ſound, becauſe that vvas a particular thing giuen only to them of that time, this promiſe is generall and reſpects all poſterities. We are then to note, that repentance is a continuall courſe of ſorovv, and if vve haue this in truth, then may vve boldly ſeeke for comfort out of Gods vvord, and from his miniſters, and looke vvhat comfort they giue vs on earth, the ſame ſhall be ſealed alſo in heauen. Wherefore as it is requiſite continually to till the ground, if we will haue fruite, and daily to eate, if vve vvill liue: ſo in ſpirituall things, we muſt be humbled vvith continuall ſorovv, that vve may be refreſhed vvith daily comfort in Chriſt, in vvhoſe name let vs pray. *Our father, &c.*

Sorow for ſin muſt be continued.

Note.

FINIS.

ME-

MEDITATIONS ON

PROV. 4. VERS. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

Take hold of inſtruction and leaue not, keepe her, for ſhe is thy life.

THe matter which is contained in this verſe, hath been often repeated in the chapters before, yet here againe it is neceſſarilie repeated, for in theſe matters beſides the great dulnes and negligence we are ſo readie to deceiue our ſelues, and to thinke wee loue the word when wee doe not, and doe perſwade our ſelues in our owne imaginations that wee haue laide faſt holde of wiſedome, when in deede we haue neither touched nor taſted it. Therefore that we might beware of this, he repeateth that which he had ſpoken before in moſt effectuall and ſignificant ſpeeches. For the word which is here tranſlated, *lay hold*, doth ſignifie to lay holde with ſtrength, as we ſee men that are in perill of drowning, they will lay holde ſo faſt vpon a thing, that their hands may be ſooner broken then looſed: all their power for the preſent time is in their hands, and they will moſt ſurely holde faſt that they catch in their hands. In like maner muſt we lay holde vpon wiſedome with our heart, with ſuch ſtrength and power muſt we catch hold of it, that nothing whatſoeuer be able to ſeperate vs from it. This is the firſt thing whereunto we are here exhorted. The ſecond muſt neceſſarilie be ioyned to this: which is, that we doe not leaue it for any thing, but keepe it as faſt as we holde it. Both theſe exhortations are moſt neceſſarie, for we are very ſlacke and ſlow to lay holde, and when we haue laide

How to holde faſt true wiſdome.

The cause of forgetfulnes.

laide holde, through careleſines we are ready to loſe it, hereof it followeth, that we forget many godly leſſons that we haue learned. Hereof it is that we looſe many worthie things wherein we haue been greatly comforted, yet hereof it commeth, that we be many times ignorant of ſome principal poynts, whereof we haue bin often inſtructed. Therefore if we will for euer learne, that we haue once learned, if we will continually feele comfort, in that wherein we haue been once comforted: then let vs with all diligence attend vnto theſe tow things: firſt, that we lay faſt holde vpon the word, and then that we keepe it faſt and ſure when we haue laide holde of it. This if we would doe, then are we to beware of two things, which herein would greatly hurt vs: firſt, we muſt beware of vanitie of our mindes, that we be led away with that, from the word vnto worldly luſtes, and from vertue vnto vanitie: ſecondly, we muſt be very circumſpect in matters of this world, for the ouer-bolde and vnwarie dealing in them, is of great force and power to keepe vs from catching faſt holde vpon wiſedome, and if we haue alreadie laide faſt holde as we thinke, yet if our minde be bewitched with worldly things, the couetouſnes of them will choake vp all care of the worde: the deſire of them will diſpoſſeſſe wiſedome, and caſt it out of our hearts. Theſe two things if we be carefull to auoide, then ſhall our hearts be much more fit to receiue the word, and to keepe it with care when wee haue receiued it. The things whereunto we are here exhorted, are giuen vs in charge in the ſecond commaundement of the lawe, vnto which place this verſe muſt be referred.

Verſe. 14. *Enter not into the way of the wicked, and walke not in the way with them.*

15. *Auoide it and goe not by it, turne from it and paſſe by.*

SAlomon hath hetherto exhorted vs to wiſedome, now he dehorteth and calleth vs backe from all maner of euill, which might hinder our proceedings in wiſedome, and firſt he aduiſeth vs to auoide all euill examples: ſecondly, he willeth vs to beware of our owne waywardnes and corruptions, and to flie from the euill examples of ſinfull and wicked men, he dehorteth vs in ſixe verſes,

verſes, that is, from the 14. to the 20. and his dehortation conſiſteth of a precept, and the reaſons of the precept: the principall is expreſſed in the 14. and 15. verſes, we muſt haue no fellowſhip or familiaritie with the wicked, and becauſe it is hard to flie from them, and becauſe their companie is dangerous, therefore Salomon vſeth many words to ſet out the matter, ſhewing in deede, that we can neuer be too much or too often warned of them, for he ſaith. *Enter not, walke not, withdraw thy ſelfe from it, paſſe not by it, decline from it.* Much like vnto this phiſicke, the phiſitions preſcribe for the plague, for they ſay, if a man will be preſerued from the plague, he muſt obſerue theſe three things: firſt, that he quickely and with all ſpeede flie from it: ſecondly, that he flie far away: thirdly, that it be long ere he returne to the place againe. By this they meane, that if the ayre be once infected, there can be no remedie deuiſed to preſerue a man in that place, now the plague is no more contagious then the wicked ayre, the plague doth no more infect the ayre, then the wicked doe infect thoſe places wherein they liue, and therefore Salomon doth very well to preſcribe this remedie for the auoyding of the infection which might be gotten by euill companie. For what could preſerue a man in Sodome, but onely his lawfull calling: therefore vnles a man haue ſuch a calling to keepe him there, he muſt flie quicklie from the wicked, he muſt flie farre from them, he muſt ſee them amend before he returne vnto them. Dauid did very well ſee this, and therefore he doth in many places crie out againſt them. *Away from me ye wicked. Woe is me that I haue ſo long dwelt in Kedar.* Dauid was not effeminate, he had not a womaniſh heart to crie without cauſe, he felt the ſmart of it, and therefore crieth ſo earneſtly againſt them, he ſaw no good example, he ſaw no occaſion of goodnes, he was much hindred in his obedience, he had many pulbackes, and other great diſprofites. By this then we ſee, how needefull a precept Salomon doth here giue vs, but the neceſſitie of this ſhall more plainely appeare, if we conſider either the wickednes of their wicked practiſes, or the hurt which the godly haue receiued by them, for the will of the wicked is wholy bent to euill, they bee euer willing and readie to hurt good people, when any occaſion is offered, their skill is great, and their wiſedome is anſwerable to their will.

To auoide the ſocietie of the wicked.

Pſalm 119. and 121.

And

And therefore our Sauiour saith. *The children of this world are wiser in their generation, then the children of light.*

This wisedome we may perceiue in them, whether they shew themselues deadly and open enemies, or friendly and counterfeite friends: for if they professe themselues to be our enemies, it is merueilous to see their practises. First they will vse all extremitie and hard dealing, they will offer violence, and oppresse him (if it be possible) with wrongfull iniuries: and what is their purpose in all this, but to prouoke him that is good to requite euill for euill, and so fall from his God, or at the leastwise to stay and hinder him in the course of his godlines, that God may be displeased with him? If this thing will not preuaile, they will worke another way, and labour by slander and false reports, in such wise to discredit him, that he may be vtterly discouraged, and caused to forsake his profession. And yet they will finde another way if this will not worke: they will deuise craftie fetches, and practise subtiltie against him, they will inuent pestiferous policies, and finde craftie counsels to ouerthrow him. These and many other waies haue they to spit their spite, and spue out their venemous poyson against the people of God. If thus also they cannot haue that successe they looke for, if by this meanes they cannot obtaine their purpose, they will take a contrarie course to preuaile that way, if it be possible: they will faine friendship, and become our friends, they will flatter vs with faire words, and allure vs with their benefits to communicate with them in their wickednesse, and to be companions with them in their sinnes: but then they deale most dangerously, when they marke and obserue our dispositions, and become appliable to our nature (for this means will they also vse): so malicious are they indeede towards vs. If we be religious, they will shape some shew of religion; if we praise any, they wil praise him; if we mislike or dispraise any, they will shew their mislike of him. Thus in all things they will marke our minds and our disposition, and will so applie themselues vnto vs, that except God giue vs grace they will ouerthrow vs. Seeing therefore they haue a readie will to hurt vs: seeing also they haue great skill to deuise most forcible and politike meanes against vs, what worthie account must we make of this precept, wherein Salomon teacheth vs how wee may keepe our selues from

The practises of the wicked against the godly.

from receiuing any hinderance by them? Again, if we think vpō the hurt that the godly haue had by them, or if we consider how they haue been infected through their corruption, we shall confesse indeede that it is most dangerous to deale with them, and it is the best way to keepe vs farre from them. Ioseph was a good man and indued with great graces, hee had receiued great increases and strength of faith, and had strong temptations: yet being daily conuersant among the Egyptians, hee learned to sweare, *by the life of Pharaoh*. Dauid was a man according to Gods owne heart, he suffered much, and learned great obedience by his sufferings: yet abiding but a while amongst the vncircumcised Philistims, he learned *to lye, and to dissemble*. What shall I say of Lot and his familie? what daunger was hee in? what losse did he sustaine? what hurt had hee in his goods, in his soule and body? he was caried away by the wicked Sodomits captiue, his goods and cattell were taken from him: and though through Gods goodnesse he was rescued, yet he loued Sodome still, and would liue in it, yea though fire & brimstone were ready to be powred vpon it, he must be dragged and drawne out of the towne, or els he would not easily haue left that place, albeit his soule was daily vexed with the filthines of their behauiour; his wife looked back when she was deliuered, and therefore she was turned into a pillar of salt; his daughters were so corrupted, that they were not ashamed to lie with their father, & Lot himselfe learned to drink wine very liberally, whereby he was brought into a filthie sinne. If a man were assured that he should continue safe, notwithstanding all the temptations of the wicked: yet the care of his familie, and feare of their falling, should be a cause sufficient to driue him from wicked companie. But if he himselfe bee touched with a conscience and a feeling of his owne infirmitie, what loue of profit, what hope of aduantage should keep him there? Lot therfore might plainly see the iudgement of God vpon him & vpon his family, because he would liue and linger so long among those wicked Sodomits. Now if these men receiued such deepe and great wounds by wicked companie, then who is that man, or what is his name that can think to stand among them? We therfore ought to be most circumspect and carefull to keepe vs from the companie of wicked men: for their heresies will make vs he-

What euil examples doe

retikes, their careleſneſſe will make vs vngodly. This commandement of flying euill is very generall, and may be extended to all the commandements, which we are brought to breake, by reaſon of euill companie.

Verſ. 16. *For they cannot ſleepe except they haue done euill: their ſleepe departeth except they haue cauſed ſome to fall, &c.*

THe law and precept which was prouided for the auoiding of euill companie, was moſt effectually ſet downe in the two former verſes. The reaſons of this commandement doe follow in the foure next verſes. Theſe reaſons are in number two. The firſt is drawne from the peruerſe and crooked nature of the will and diſpoſition of wicked men, in the 16. and 17. verſes. The ſecond is drawne from the ſtate of the godly, and from their behauiour.

Reaſons of the former precept.

The delight of the wicked.

The nature of the wicked is ſuch, that they count wickedneſſe as pleaſant as wine: and therfore they make vngodly practiſes their chiefe delight, it is their meate & drink to do euill, they are beſt refreſhed when they moſt offend: neither are they content with their owne wickedneſſe, but they doe moreouer cauſe other to fall into wickedneſſe. If they cannot come by their purpoſe; if they haue not great occaſion to worke that which they haue deuiſed; if they haue not made ſome fitter for their vngodly friendſhip, then they ſtep deſperatly from them, they cannot be at reſt. For as the hungrie man cannot ſleepe quietly, becauſe his appetite continually craueth meate: ſo the wicked taketh no reſt nor ſleep, if he be not ſtuffed, if he haue not his bellie full of wickednes. How carefull ought wee then to bee to auoyd euill companie? how farre muſt we flie from it, and how heartily ſhould wee hate it continually? Here wee may note the contrary, as a very ſpeciall ſigne and marke of the true childe of God: for if wee can make it our meate and our drinke to doe good, as our Sauiour Chriſt ſaith, *It is my meate to do the will of my father?* and as Iob ſaith, *I eſteemed it more then mine appointed foode?* And againe, if wee can count it the great comfort of our hearts, and ſolace of our ſoules, when wee can doe good to others, and prouoke and ſtirre them vp to goodneſſe; this is an argument that we haue receiued the ſpirit of God, as a pledge and a ſeale of our euerlaſting ſaluation, and

A true marke of Gods child.

and that we are the children of God. Moreouer, if we bee grieued when we haue wrought no goodneſſe, nor gotten good by others: if we be as it were comfortleſſe, when we haue not taught others ſome goodneſſe, or when wee haue not prouoked them vnto practiſe of ſome good which they had before time learned: this may well warrant vs that we doe truly loue God, and that he loueth vs, and will bring vs vnto life. Thus farre for the firſt reaſon, which as it deſcribeth vnto vs the nature of the wicked: ſo it muſt be applied to the general head of ſinne, and the corruption of our nature.

Verſ. 18. *The way of the righteous ſhineth as the light, that ſhineth more and more vnto the perfit day.*

THe ſecond reaſon why we ſhould auoyd the euill companie of the wicked, is, becauſe of dutie we are bound to ioyne our ſelues to the godly, and to be companions of all them that feare the Lord. It is not enough to flie from the wicked, and to leaue their companie: but we muſt make haſte to the aſſemblies of the godly, and linke our ſelues in friendſhip with them: for of our ſelues wee can deuiſe euill, and by our ſelues wee can learne to worke wickedneſſe: we can giue place to vngodly motions, wee can foſter vp fleſhly deſires, yea and through our corruptions, abundance of euill will flow out of vs. Albeit therefore wee doe auoyd the corruption wherewith wee might bee infected by others, yet if we prouide not ſome helpe for our owne infirmities, by good companie, wee may bee as wicked when we are alone, as thoſe which liue among the wicked: wee muſt then ſeeke the companie of Gods people, & with them we muſt nouriſh peace and loue, by labouring to profit them by what good thing ſoeuer we haue, and by receiuing and learning ſome goodneſſe by them, for the ſuſtaining of our infirmities, for the relieuing of our needes, and for the ſupplie of our manifold wants. Dauid did ſee how needfull this was: therefore Pſalme 16. he doth not onely ſay, that he will keepe himſelfe from the corrupt worſhip of the wicked, becauſe he hateth them: but hee will ioyne himſelfe to Gods people, for the loue that he beareth them, ſaying: *All my delight is in the Saints.* And in another Pſalme ſaith he: *I hate them*

To haſten to the ſocietie of the godly.

that hate thee O Lord: whereunto that may bee well ioyned, that
Psalm.109. is, *I am a companion to all them that loue thee, and loue thy name.* But Lot did greatly faile in that point, when hee would not returne to his vnckle Abraham, after hee was deliuered out of Sodome: for if he had gone vnto him, he might haue been preserued from much woe peraduenture, which after did befall him. But it was hard for him to confesse his fault vnto his vnckle, this was grieuous vnto him, and therefore he would not seeke for the companie of Abraham. And what came hereof but griefe vnto himselfe, shame vnto his familie, and continuall punishment vnto his posteritie?

This rule then must bee diligently obserued, that wee bee alwayes as carefull and desirous to ioyne our selues with godlie companie, as we bee to auoide the assemblies of the wicked. If this bee so, as it ought to bee indeede; then how great and how grieuous is their sinne, and how fearfully doe they offend, which forsake the societie of the godly, to dwel among the wicked, and doe leaue the companie of Gods people, to haue the familiaritie of wicked men? It were good for such to consider what the Angel of the Lord said vnto Hagar, when she fled from Sarah
Gen.16.8. her mistresse: *Hagar Sarahs maide whence commest thou? and whither wilt thou goe?* This talke might passe betweene them. Ang. Whence commeth thou? Hag. From Abrahams house. Ang. Whither goest thou? Hag. Into Egypt. Ang. Whence commest thou? Hag. From the people of God. Ang. Whither goest thou? Hag. To the vngodly Egyptians. Ang. Whence commest thou? Hag. From the Church of GOD. Ang. Whither goest thou? Hagar. To the Synagogue of Sathan. Ang. Take heede to thy selfe and beware, commit not this great wickednesse, doe not this great sinne against the Lord, returne thy selfe vnto thy mistrisse, humble thy selfe vnto her, and bee obedient vnto her will. How pithie is this speech? how effectuall and worthie to be remembred, if wee haue alreadie changed our places, or if we goe about to change them? Let vs remember the saying of the Angel, and let vs consider whether it may not likewise be sayd vnto vs: whence commest thou? out of the Church of
Vaine and vnprofitable changes. God: whether goest thou? to the assemblie of heretikes: where hast thou been? in the Church: where art thou, or whither wilt thou

thou goe? to the world and the vanitie thereof. O fearefull exchange! Refraine thy ſelfe betimes, returne thy foot with ſpeed, come haſtily to the Lord thy God, humble thy ſelfe vnder his hand, promiſe and performe al obedience vnto him, that he may receiue thee to his fauour againe. Let vs thinke that the Lord doth ſpeake vnto our conſciences, and let vs then anſwere him with a pure heart, and it will without doubt ſtay vs from many vnaduiſed and vnprofitable changes. If wee doe rightly and in truth conſider of this, we ſhall be ſo farre from going to the wicked, that if wee bee among them, wee ſhall haſtily ſeparate our ſelues from them, that we may reſort to the children and people of God, which in this verſe are called righteous.

Markes of a righteous man.

Theſe righteous men whoſe companie we muſt keepe, and to whom we muſt aſſociate and ioyne our ſelues, are here deſcribed by two notes. The firſt note of a righteous man is this, that his life bee ordered and guided by the word of God, which ſhineth out before him as a light to his feete, and a lanterne to his paths. When a man therefore hath a deſire and care to meaſure all things by the word, he walketh in the light, his light ſhineth, he hath an argument that he is a righteous man.

The ſecond note of a righteous man is, that hee ſtill growes vp, and maketh daily good proceedings in godlineſſe. But here may ſome man ſay: I feele not this increaſe and going forward: nay I am ſo farre from that, that I am ſometimes driuen to commit ſinne. To this I anſwere, that ſuch a ſtate is both doubtfull and dangerous: yet if in a good conſcience thou labour to prouide for the peace of thy ſoule, then trie thy ſelfe and thine own heart by theſe notes. Firſt if thy conſcience of thy former careleſnes doe make thee carefull: if the remembrance of thy former ſinnes doe cauſe thee more to hate and abhorre ſin, more to flie from it, and the more manfully to ſtriue and fight againſt it, and to be ſhort, if thou can make euery thing that befalleth thee, an occaſion to helpe thee forward: then maiſt thou thinke, that euen in theſe things thou makeſt ſome good proceedings. For as wee know that the clowdes can neither leſſen the light of the Sunne, nor let the courſe therof, becauſe at the laſt they are ſcattered by the heate of the Sunne which ſhineth out moſt comfortable: ſo wee may bee ſure that although ſometimes our righte-

ouſnes be couered with our infirmities: yet if we ouercome them and driue them away, the courſe of our righteouſnes is not hindred. And againe, as a man is not letted by a fall in his iourney, when he learneth therby to take better heed, and to haſte faſter forward: ſo we by our falles and infirmities are not ſtaied, if they make vs more carefull of our ſelues, and more earneſt in going forward; yet muſt we not ſay here, it is a light matter to ſin, that thereby they may be made more carefull: for if a man haue once truly felt the griefe of heart for ſin, if he know how hard it is to get victorie ouer it, if he conſider how much he hath diſpleaſed God by ſinne, if he conſider the fearfull puniſhment which hee hath procured to himſelfe, and if he be perſwaded that none can raiſe him vp from ſinne but God alone: then he will be moſt afraide to ſinne, becauſe he knoweth not whether God will raiſe him vp or no, and therfore if any think that it is but a ſmall matter to ſinne, it is certaine that they haue not as yet vnfainedly repented, they are not as yet waſhed from their ſinnes. This firſt rule then is good and very fit to trie our ſelues, when to our own feeling we can perceiue no increaſe of godlines within vs, which doth cauſe vs whē we ſee it, to eſteeme more highly of the word, and to make greater account of it: for if our former negligence, or ſome ſinne through infirmitie, whereunto wee haue ſlipped, do make the word more ſauorie and lightſome vnto vs, then it is certaine, that the Lord of his goodnes, by this fall hath helped vs forward. Contrariwiſe, if our former careleſneſſe doe make vs more careleſſe, if our ſlippes or ſinnes doe make the word vnſauorie or vnſeaſonable vnto vs, wee are in a moſt fearefull plight, we are in great danger to fall away: therfore let vs ſtriue againſt theſe, and let vs labour to vſe euery thing to helpe vs forward, let vs labour to finde ſweetnes in the word, and thus wee ſhall haue comfort, euen in our infirmities: then ſhall our light ſhine brighter euery day, vntill we come to our dying day. Now the meanes which God hath appointed to preſerue and increaſe this light in vs, is his holy word, by which as wee receiued our light, ſo muſt we labour to haue it continued: therefore if we will not haue our light quenched, we muſt not deſpiſe propheſie; if wee will haue it to burne cleere, then we muſt attend vnto hearing, reading, cōferring, meditating, and other exerciſes of the word,

Good cautiōs to keepe vs from ſinne.

we

we muſt eſchue euill, and the occaſions of euill, then our light ſhall flame out continually.

Verſ. 19. *The way of the wicked is darknes, they know not wherein they ſhall fall.*

THe former verſe is amplified by the cõtrarie eſtate and condition of the wicked, their way is as darknes, becauſe they be deſtitute of the light of Gods word, and they know not wherein they ſhall fall: they ſin and ſee it not, they runne vnto hereſies and know it not, the iudgements of God hang ouer their heads, and they eſpie it not: therefore when they thinke leaſt, they ſhal bee brought into greateſt danger, trouble ſhall aſſaile them like an armed man, and their ſorow ſhall come vpon them like as vpon a woman that trauelleth with childe. In this caſe are all thoſe which are not lightened by the word, this is the ſtate of all thoſe that make not the word their lanterne, continually to ſhine out before them. But the children of God are in a contrary caſe, they are directed by the word in all their doings, and in the light of the word they ſee light. They ſee the ſubtiltie of ſinne, and therefore they ſhun it, and they are taken with an horror as it were of all manner of hereſies, they foreſee Gods iudgements & preuent them, and ſo are they kept ſafe and preſerued from euill. Thus farre haue we been dehorted from vngodly companie, both by precepts and reaſons. The ſecond part of this dehortation followeth from this place to the end of the chapter.

Verſ. 20. *My ſonne, attend vnto my words, incline thine eare vnto my ſayings.*

HEre followeth the exhortation, wherein we are forewarned of the corruption which is in our ſelues: yet before ỹ Wiſeman commeth to giue any ſpeciall or particular precepts of this corruption, he doth after this manner deliuer ſome generall precepts for the vſe of the word, whereby this corruption may bee cured in vs. Theſe generall precepts are ſet forth in three verſes, wherein firſt there is generally required of vs great attendance vnto the whole worde of God in theſe words: *Attend vnto my*

wordt. Secondly, wee are commanded to heare the word. This precept bindeth vs to heare, whether the word be read or preached, or whether it be conferred of: for all theſe waies wee may get great profit by hearing the word. And becauſe wee are not eaſily drawne vnto this hearing, therefore the precept is very effectually deliuered in theſe words: *Encline thine eare.* In which kind of ſpeech there is firſt noted, our natural vnabilitie and vnaptnes, which of our ſelues haue no good deſire or inclinatiō to heare, vnles God by his ſpirit do work it in vs, and bore through our eares. Secondly there is noted this; that we ſhould heare, though it bee paine for vs to doe; wee muſt ſtriue and ſtruggle with our ſelues that we may heare, when the Lord doth neuer ſo little ſtirre vs vp thereunto.

Verſ. 21. *Let them not depart from thine eyes: but keepe them in the middeſt of thine heart.*

IN theſe words is a third charge giuen vnto vs, and that is this, that we ſhould make a profitable vſe for our ſelues in the reading of the worde, and in beholding of the creatures: for both theſe waies wee may win great and good ſtrength to ouercome our corruption, and both theſe exerciſes are in the word commended vnto vs. The fourth and laſt precept is contained in the latter end of the verſe in theſe words: *Keepe them in the middeſt of thine heart.* In this precept is preſcribed the manner of the vſing and doing of the former duties: for all of them muſt bee done with the heart, wee muſt giue attendance to the word, not onely with the ſtilnes and quietnes of the outward members, but wee muſt alſo be attentiue with our hearts, wee muſt heare the word read, preached, and conferred of, not with our outward eares alone, but alſo with our very hearts. Wee are not to reſt in the ſimple reading of the worde, or the bare beholding of the creatures: but we muſt labour for a fourth thing, we muſt looke that our hearts be preſent, when we either reade the word, or behold the creatures. And yet there is a further thing to be here obſerued: for by this commandement we are charged to lay vp in our hearts all the profit which wee learne by theſe meanes. It is not ſufficient to vſe them, it is not enough to feele ſome preſent vſe and

and profit by them: but we muſt lay vp in our hearts whatſoeuer gaine we get, that we may bee ſtored and prepared for the time to come. This muſt be done by prayer and meditations: for if we pray feruently before, after, and in the vſing of theſe meanes: and if after we haue vſed them, we doe diligently meditate vpon them, both that we may be confirmed in each dutie, and alſo that we may applie them to our owne particular and priuate vſe: then vndoubtedly God will giue a bleſſing to his meanes rightly vſed, and will write the fruite of them in our hearts, yea the Lord will giue a further bleſſing vnto them; life vnto vs, and health vnto our fleſh, as it followeth in the 22. verſe, which before hath been expounded.

Theſe verſes are very notable & worthy of all remembrance: for they commend vnto vs all the meanes whereby Gods word is made effectuall vnto vs, as hearing, reading, preaching, praying, conferring, meditating, and ſuch like godly and heauenly exerciſes. In other places of the Scripture, ſometime one, ſometime another is mentioned. But here all are expreſſely named, and this no doubt was done by the refined wiſedome of God the holy Ghoſt, which by this hath met with the corruption of our owne nature. For this corruption much preuaileth and beareth great ſway in vs, that we vſing ſome one meanes diligently, doe neglect all the reſt. Some men doe ſo reſt in their priuate reading, that they neglect hearing, praying, and other holeſome meanes: ſome doe ſo highly eſteeme hearing, that they will neuer reade to confirme the thing that they haue heard, nor vſe any other meanes. And ſo of the reſt: for there are men of all ſorts. But the holy Ghoſt commendeth all vnto vs, and chargeth vs withall, and that ſo ſtraightly, that we cannot with hope looke for any bleſſing from God, vnleſſe wee be carefull and diligent in all. It is the dutie then of euery man to be ſeriouſly exerciſed and occupied in all thoſe exerciſes, that God may bleſſe all: or if not, that ſometime one, ſometime another, according to his good pleaſure, may profit vs. Theſe 9. verſes, becauſe they gaue vs in charge to vſe with diligence the hearing and other exerciſes of the word, muſt bee referred vnto the ſecond commandement.

We muſt not reſt in the vſe of one good meanes.

Verſ.

Verſ. 23. *Keepe thy heart with all diligence: for thereout proceede the actions of life.*

IN this verſe he doth call vs from al kind of inward euill, which ſecretly lieth lurking in our heart, for as much as that in verie deede is the welſpring of all wickedneſſe, and becauſe Salomon doth here note the heart, as that which is the cauſe of all ſinfull actions: ſo that although we ſhould ſee any man neuer doe euill, and although we ſhould not at any time be tempted to doe euill by any, yet our owne harts would corrupt vs and cauſe vs to ſin. Wee doe hereby ſee that the doctrine both of the Papiſts and of the Familie of loue is moſt vntrue: for they doe teach that a man is not naturally inclined vnto euill, that his nature is not wholly corrupted with ſin: but that he is corrupted and infected either by the allurement, or example and temptation of others. True it is, that the occaſion of euill may bee offered by ſome other man: but Salomon doth here teach vs, that the cauſe of our euill is in our ſelues, and for this cauſe he commandeth vs aboue all things to be watchfull ouer our hearts, for from them doe proceede the actions either of life or of death.

Heart, fountaine of euill.

Now the cauſes why we are charged to keep ſuch ſtraite watch ouer our hearts, are in number two. The firſt is, becauſe the heart doth carry with it euery way al our ſenſes: ſo that as the Heathen ſaid, It is not the eye that ſeeth, but the heart; it is not the hand that toucheth, but the heart: and ſo of the other ſenſes. So from hence it commeth that there bee oftentimes great ſounds and much noyſe: yet becauſe our eares doe attend vpon our hearts, which are earneſtly occupied about ſome other matter, we heare not the ſounds, we doe not liſten vnto the noyſe. From hence it commeth, that wee ſee not goodly ſights and ſhewes when they be ſometimes offered vnto our eyes, becauſe our eyes are ſet vpon that thing, about which the hart is occupied. Yea from hence it commeth, that wee ſometimes ſtumble in the plaine ground, and our feete doe faile vs euen in faire places, becauſe our feete are caried with our heart, which is earneſtly occupied on ſome other matter. Therefore although we ought to keepe with great

care

care our eyes, our hands, our eares, and other parts of our bodie: yet doth it moſt ſtand vs in hand to keepe all watch and ward ouer our hearts, ſeeing they rule all the reſt.

The ſecond cauſe why we ſhould watch ouer our hearts, is, because it maketh or marreth al our actions: for if our hart be pure, then all our actions bee pure and accepted of through Chriſt, though ſome want be in them: and contrariwiſe, if our hearts be not ſound, but corrupted and vnpure; the things that in their owne nature and kinde are good, yet doe become euill and ſinfull through vs. This may be perceiued in al the parts of our life: let vs then a little ſee how our corruption deceiueth and defileth vs in many things. Firſt this is without all controuerſie, that it is onely the corruption of our owne hearts, which cauſeth vs to be ſlacke in doing good, or to leaue it altogether vndone, or elſe to doe that which is euill and odious in the ſight of God. For albeit many cauſes may bee pretended, which ſometimes may haue a ſhew of goodneſſe: yet thoſe cauſes are but corruptions, there is no goodneſſe in them. Some men are kept backe from doing good to their familie by chaſtiſing them, becauſe they would not haue all men to talke of them, and becauſe they would not hazard the credit of their name. Some are kept backe from being zelous in godlineſſe, becauſe they might ſtill vſe their libertie, in buying and bargaining, whereby they might prouide for their ſelues and families. And for euery thing they doe, they will haue a colourable excuſe, they will doe nothing without a reaſon. But their excuſes are but colours, their reaſons are very raw, not ſeaſoned with the word. They are deceiued through the deceitfulnes of ſinne, their corruption deceiueth them, they are beguiled becauſe they make no triall of their hearts. The ſame thing commeth to paſſe euen in thoſe things which in their kind are good. To leaue ſinne is a very good thing: yet if wee doe not herein take heede vnto our hearts, wee may be ſore deceiued: for when we be minded and doe purpoſe to leaue ſinne, let vs conſider the cauſe why wee purpoſe and goe about ſuch a thing, and we ſhall often finde that it is not the conſcience of ſinne, but the feare of puniſhment, or the ſhame of the world, which moueth vs ſo to doe. The adulterer doth many times abſtaine from his filthie adulterie, not becauſe that ſinne is odious in the ſight of GOD,

The ſecond cauſe of watching ouer our hearts.

but

but becauſe it will bring him to open ſhame among men. The theefe without any hatred of theft, doth ſometimes keepe himſelfe from the outward act, that he may auoyd hanging and the outward danger of the law. And that the ſhame of the world and feare of men doth more preuaile with many then the feare of God, it may appeare by this that they will abſtaine from ſuch things whereunto there belongeth ſhame, or for which ſome grieuous puniſhment amongſt men is appointed, as for theft, murther, adulterie, &c. yet they will paſſe by great ſins for which there is no penall ſtatute, as ſwearing, &c. For if there were any true conſcience of ſinne in them, they would make a conſcience of all ſinnes: but eſpecially of theſe ſinnes which in Gods eyes are moſt abominable. Againe, we muſt not reſt when wee haue left any ſinne, as though that were ſufficient: but we muſt narrowly ſearch into our hearts, to ſee what cauſe hath moued vs ſo to doe: for if wee doe not with ſorrow repent vs of our wickednes, and leaue it for the feare of God; but forſake it, either becauſe it will be no longer profitable vnto vs, or becauſe wee bee ſickly, or olde or weake, and take no longer pleaſure in it; then our labour is but loſt, our hearts haue deceiued vs. And many no doubt are thus deceiued, yea they ſhew that they bee deceiued by this, that they can ſtill ſpeake of their ſinnes without ſorrow, and laugh at others which commit the ſame ſinnes. Verely if they had repented of their ſinnes, the remembrance of them would haue been grieuous vnto them, yea they would bee very ſorie when they ſaw others fall into the like ſinne. But ſeeing they can laugh and make a ſport at it when any man doth it, as they haue done, moſt ſure and certaine it is that their harts haue deceiued them, they are yet in their ſinnes, though they haue left them outwardly.

Let vs proceede a little further, that we may ſee into the corruption of our hearts. We purpoſe to deale faithfully, we purpoſe to heare the word, to reade it. Theſe things in themſelues are very good: yet if we be not carefull ouer our harts, our corruption will pollute and defile them. For if we bee moued hereunto not with any zeale of Gods glorie, but with a care of our owne credit, not becauſe in trueth we would countenance the Goſpel, but becauſe wee would get ſome countenance by it, the thing

good

good in it owne nature is made euill vnto vs, and ſinfull, becauſe our hearts are not right in the thing. And how many bee thus deceiued, may ſoone appeare by the ſmall fruit, which moſt men doe get by the word. For when wee ſee many very diligent in hearing of the word, yet profiting nothing, nor deſiring to profit, it is vndoubtedly true, that thoſe men are deceiued by their owne hearts, which are not right with God. If there were any conſcience, if there were any heart or ſpirit in men, they would profit ſomething, or at leaſt they would bee greatly grieued for their not profiting. Moreouer, when we haue brought our purpoſe to practiſe, and haue done any good thing indeede, euen then I ſay may we be beguiled, if we take not good heede. The corruption of our heart is ready to make vs proud of weldoing, whereas indeede wee ſhould be humbled: it is ready to make vs glorie in that, for which we ſhould giue glorie to God: it is readie to make that an occaſion of ſlothfull careleſnes, which ſhould be as a ſpurre to make vs more carefull. Therfore when the thing is done, when the worke is wrought, and when all our purpoſe is brought to paſſe, we muſt ſtill be carefull ouer our hearts, wee muſt ſtill haue an eye to them, that our corruption be in no wiſe hurtfull to that good grace which God hath giuen vs. Thus whether wee purpoſe to leaue ſinne, or wee leaue it indeede, yet we may bee deceiued by our hearts, if they bee not right in doing of them. Therefore aboue all things we muſt take heede vnto our hearts: otherwiſe we may doe many goodly and glorious things in the ſight of men, yet our hearts will one day accuſe vs for the, our conſcience will checke and controle vs, and God which is greater then our conſciences will vtterly condemne vs. Now contrariwiſe, when our heart is vpright with GOD, when it is ſound and ſincere, then will the Lord fauourably accept of our doings, and through his ſonne hee will count them righteous. Thus if we with a pure hart do leaue ſin, though the dregs thereof remaine with vs: if with a good heart to Godward wee labour after goodnes, though we cannot do the good which we would, this vprightnes of our hearts doth pleaſe God greatly, and hee will ſurely pardon the other imperfections through Chriſt. True it is, that no man can ſay his heart is pure, if hee compare it with the rule of Gods word, or with the iuſtice of God: and therefore

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who ſo ſeeth not great corruptions in his heart, he ſeeth nothing. Yet the children of God may ſay, that their hearts are pure by Chriſt, which by faith purifieth them, and hath wrough the death of ſinne in them, though ſome corruption remaine in their hearts.

Cauſe of all ſinne in our ſelues.

This doctrine hath two eſpeciall vſes: firſt to humble vs: ſecondly to comfort vs. We haue good cauſe to bee humbled, ſeeing that it teacheth vs, that the very cauſe of all our ſins is in our owne ſelues, and cannot be laid vpon any other. It is our owne corruption which cauſeth vs to ſinne, whileſt it giueth place to the ſuggeſtions of Satan, to the policies of peruerſe men, and to the temptations of our owne fleſh. If this corruption were not in vs, no temptation ſhould preuaile againſt vs: if this corruption were not rooted in our hearts, we ſhould ouercome euil through goodnes. Chriſt was free from all ſinnes, and void of all corruption, therefore Satan by temptations could not preuaile againſt him: no, Satan could not preuaile againſt our firſt father, vntill his heart through vnbeleefe was corrupted: but we through our corruption do yeeld vnto our temptations, and therefore we are the cauſe of our owne ſinnes. That ſaying therefore is altogether vnſauorie, which theeues & others haue often in their mouthes, when they ſay, woe be to ſuch a man or to ſuch a woman, that euer I knew them: for if I had neuer fallen into their companie, I had neuer come to this ſtay and wofull ſtate. For albeit euill companie might be a great occaſion of their fall, & though ſuch men and women did ſinne greatly in tempting them to ſin, yet their own corruption cauſed them to be ouercome by euill companie, & therfore the cauſe of their ſin reſteth vpon themſelues. Secondly, this doctrine doth greatly comfort vs, ſeeing it giueth aſſurance of victorie againſt all temptations, if we be renued in our inward man, if our hart be purified by faith, and if we labour againſt them by flying vnto Chriſt. And this ſhall ſeeme comfortable indeede, if wee conſider that euery man hath ſome corruption either more or leſſe in his heart, according to the meaſure of his regeneration. And againe, if wee conſider that the diuell as a deadly enemie, goeth about to ouerthrow him, and to ſubuert his faith by means of that corruption. Theſe things if we thinke of, it will be very comfortable to know, that we ſhall perſeuer

ſeuer and continue, not able finally to be ouercome of any temptation: it will be very comfortable to know, that the diuell for all his furie, is like vnto that ſouldier which launced the impoſtume of his enemie, and preſerued his life, when he purpoſed nothing elſe but to haue ſlaine him. Ioſeph was regenerate, and when the temptations of his miſtris came into his eare, he did fight againſt them, fled vnto Chriſt, and had a good iſſue of his temptations. Dauid contrariwiſe, though in part regenerate, & truly renued, yet when the like temptation was offered, he yeelded and was ouercome, becauſe he looked not vnto his hart, diſtruſted not his owne weaknes, ſet not the Lord for the time before his eyes, fled not vnto Chriſt, nor fought not couragiouſly himſelfe againſt it: therfore in what meaſure we be regenerate, in what meaſure we vnto our regeneration do adde the feare of God, for the purging of our hearts, and a diſtruſt of our weakenes to driue vs vnto Chriſt; in that meaſure ſhall we withſtand all temptations: and as we faile in all theſe, or in ſome one of theſe; ſo doe wee yeeld vnto temptations, and ſo are we buffeted by Satan. If we be pure in heart and ſtand ſtedfaſt, the diuell, the world, wicked men, our owne corruptions and all may tempt vs, yet they ſhall not hurt vs. They may let vs ſee ſome corruption that is in vs, ſome ſinne whereof we haue not throughly repented of, or ſomething that is not right within vs: yet if wee yeeld not vnto them, they ſhall doe vs good and not euill, they ſhall driue vs to Chriſt, before whom wee muſt lay open our wounds, that he of his goodneſſe may binde them vp. This doctrine then as wee ſee doth teach vs reuerent and Chriſtian humilitie, withall it doth miniſter moſt worthie matter of ſingular comfort.

How the pure in heart ſtandeth faſt in temptations.

Now that we bee not deceiued herein, it is requiſite that wee make ſome triall of our harts, wherby we may be truly humbled if we finde them corrupted: or we may be comforted, if through the blood of Chriſt wee doe feele our ſinnes waſhed away. Our harts are tried two waies, either by afflictions and temptations, or elſe by the motions and affections thereof. For if there be any corruption in our harts, it will appeare by one of theſe. Sure it is, that as a man doth ſhew himſelfe in troubles and temptations, ſuch a one he is indeed: if troubles do not ouerturne him, if feare cauſe him not to fall away, if temptations cannot moue him to forſake

Our hearts tried two waies.

The first triall by afflictions.

forsake the trueth, or to denie his profession, then verely he hath a good argument that his hart is vpright; he hath great cause of comfort and reioycing. But contrariwise, if for feare his heart faint, if for troubles he turne away, if in temptation he forget his triall, and betray the trueth; his heart is not vpright with God, he is in the gall of bitternes, he ought in his heart to bee greatly humbled. Before this time of triall come, he may thinke well of himselfe, he may perswade his heart that there is great godlines in him: but if he examine not himselfe, if he doe not straightly looke vnto his heart, his vertue will proue vanitie, and such godlinesse will worke his griefe.

There be many men which now in this time of the Gospell, do account themselues very religious, and they will beare a countenance with the best, and wil outwardly appeare very forward: but because they resting in their profession, doe not examine their heart, their hope faileth them, and they fall away. For when the state of the Common-wealth shall be changed, when religiō shall be altered, when the trueth shall be persecuted, when the Lord shall take from them the light of his word, and shall suffer Satan to tempt them with heresie; then their corruption will ouercome them, and cause them to beleeue lyes. Likewise men that haue been brought vp by godly parents, and men that haue the companie of good men, may seeme to be sure setled in sound religion: but whilest they rest in these outward meanes, and labour not after some inward trueth, their harts do deceiue them, and in time they shew themselues to be but hollow hearted hypocrites: for when the benefit of good companie is taken from them, and when they light vpon wicked companie, their former godlinesse is forgotten, they will frame themselues vnto that companie. Therefore if they bee tempted vnto theft, they will proue theeues: if occasion of filthines or other vices be offered, they will take the occasion, and staine themselues with many sinnes. Thus doe temptations trie what is in the heart of man. Thus doe afflictions finde out the hypocrisie of the heart, so that he may well be counted a sound hearted man indeede, which is not ouerturned by temptations, and which falleth not away by the vehemencie of afflictions: for euen Gods children for want of examining their hearts, do oftentimes take the foyle in temptations

tations. Lot no doubt was no commõ drunkard, and yet the forcible temptations of his daughters caused him twice to commit that sinne: his daughters were no common harlots, for then they might haue had great pleasure in Sodom. But the diuell deceiued them with a shew of godlines, and brought them to that filthie sinne of incest: for when they saw there was none to continue their fathers name vpon earth, they thought it good to lye with their father, that so his name and seede might be continued. Very needfull it is therefore to examine our hearts, and often to take a triall of them, least the couertnes of our corruption deceiue vs, and make vs hypocrites: and this wee must be carefull to doe, before afflictions and temptations doe come, that when they come we may glorifie God by keeping our standing.

The second rule to examine our hearts, is to take heede vnto our ioy, and our griefe, our hope, and our feare: for whatsoeuer our harts are most set vpon, we will be most glad when we haue gotten it, we will be most fearefull of losing it, and most greatly grieued when we haue lost it. By this rule wee may see how our hearts stand affected in any thing we goe about, or in any time wherein we liue. As for example, in seeking riches, honour, promotion, or glorie, we are most comforted when wee haue great hope to obtaine them. If we bee most cheerefull when wee haue gotten them: if we be most afraide least wee lose them, and if we could be contented to forgo any thing, rather than them, verely our hearts are most set vpon riches, vpon glorie, vpon honour, dignitie and promotion. Againe, if we bee most desirous of our saluation: if we can most heartily reioyce, when we haue gotten assurance of it: if wee bee sore afraide of all those things which might put vs in danger of losing it: if no greater griefe can befall vs, then when we feele not the comfort of it, a most certaine argument we may hereby gather, that our hearts doe stand very rightly affected to our saluation. Contrariwise, haue we no desire to seeke after it, haue we but small loue of the meanes whereby we may attaine vnto it; then surely we are more carnal then spirituall, yea we are altogether earthly, we seeke not ỹ things that are aboue. The like may be seene in all other things. Art thou glad and cheerefull when thou receiuest some profit, and heauie

The second triall by our ioy and griefe.

hearted when thou ſhouldeſt be thankfull? art thou ſorie when thou receiueſt any loſſe, and without all ſorrow when thou haſt ſinned? art thou angry when thou art wronged, and not at al diſpleaſed when thou haſt done open iniury to ỹ high God? Where is thy heart? where is thy vprightnes? it is gone, wickednes hath bewitched thee, and thine own corruption hath made thee careleſſe. In heaping vp thy riches, thou ſaiſt thou art not couetous, becauſe thou giueſt to euery one his owne, and takeſt nothing but that the law will giue thee. But all this thou maiſt do, and yet be couetous. If then thou wouldeſt know thy heart, thou maiſt hereby trie it: If thou bee euer muſing how thou maiſt get thy goods: if it cheere vp thy heart when thou doeſt encreaſe them, thē thou art couetous though thou ſee it not, thy mind is on thy money, though thou perceiue it not. Let vs ſee in this one particular point: thou haſt much corne to ſell, dearth of corne would be commodious vnto thee, and yet hurtfull vnto thy poore brother, and to the whole land: now if thou wouldeſt wiſh dearth for thy own profits ſake, though it would be a hinderance to the whole Church: if thou reioyce more in thine owne gaine, then thou canſt be ſorowfull for thy brothers harme: if thy gaine doe make thee through pride, to aduance thy ſelf aboue thy brother, then doubtleſſe thy heart is ſore infected with corrupted couetouſnes. Contrariwiſe, if it be cheape, & thou canſt be more glad for the profit of many, then thou art grieued for thine own loſſe; or if it be deare, yet thou canſt wiſh from thine hart, that it were cheape: then thou maiſt ſafely ſay, that couetouſnes preuaileth not againſt thee, it ruleth not in thy heart: yea by this thou maiſt ſee, that thine heart is rightly affected, both to God and to thy brethren.

How to diſcouer a couetous heart.

To conclude this point, wouldeſt thou know in what trueth of heart thou doeſt labour for the glorie of thy God? Come hether, examine thy heart with all reuerence by this rule, and thou ſhalt know it. The glorie of God eſpecially ſhineth in the proſperous and floriſhing eſtate of his Church, and his glorie is then trampled vnder foote, when his Church is oppreſſed. Thou ſeeſt the Church in our land hath great quietnes: this thou reioyceſt at, yea thou canſt heartily pray for thy Prince, that peace may bee

continued in this Church. This is well, and more then many do: but this is not enough, thy heart in this may deceiue thee, because thou maist be moued to doe this for thine own ease, without any care of Gods glorie: examine thy selfe therefore a little further, and call vnto thy consideration the Churches beyond the seas: thou doest heare that they bee in continuall trouble, they be persecuted, and on euery side inuaded: *Their Priests are slaine with the sword, their Princes are piteously abused, their people are led into captiuitie: so that there is nothing but complaining in their streetes.* Here maist thou trie thy selfe, if there bee any trueth in thee. For if so bee thou bee so full of thine owne prosperitie, that sorrow cannot enter into thy soule, for thy poore and afflicted brethrens sake: nay if thou canst not be more sorowfull in their sorow, then thou canst reioyce in thine owne ioy, thou hast cause to feare, thy hart is not sincere toward the glorie of God. In like manner thou thy selfe art in miserie tossed with afflictions, and troubled on euery side: yet thou heareſt that rest is giuen to the Churches, thou heareſt that GOD hath blessed them with the blessing of peace. Oh now if thou couldest reioyce in the ioy of Gods people, though thou wert in sorrow: if thou couldest glorie with Gods inheritance, though thou suffered some outward shame: if thou thought thy selfe happie in the felicitie of Gods chosen, although of all men thou might seeme most miserable, then would thy conscience no doubt speake comfortablie vnto thee, it would tell thee thou didst truly esteeme of the glorie of God. Now if thou thinke that herein too much is required of thee, then looke vnto Gods children in former ages: Paul was sore afflicted, much troubled, and often imprisoned: yet all this did nothing grieue him, so long as the Gospel had good successe, and the Churches florished. Therefore in his epistles he saith often: I was comforted when I heard of your faith: I liue if you stand fast, and such like speeches: whereby he did euidently declare that he sought the glorie of God, and not his owne praise. Daniel contrariwise was in great credit, honour, and estimation, hee was preferred aboue all the Princes of Persia, and was second vnto the King: but how did hee esteeme of this honour? what account made hee of his authoritie? Surely very little: for

True triall of our ioy and sorow.

when he ſaw that the appointed time of the end of their captiuitie was not come, when he ſaw the worſhip of God decayed and worne almoſt cleane out of minde, when he ſaw the oppreſſion of Gods people by the wicked heathen, his heart was heauy, and his ſoule did melt for griefe: yea, though he had libertie to worſhip God, though hee were free from all oppreſſion, yet did hee humble his ſoule with faſting, and was in heauines three weekes of dayes, becauſe Gods Church was not farther inlarged, becauſe the temple lay vnbuilded, and becauſe his brethren the Iewes had no oportunitie to cleaue vnto Gods worſhip. This was the practiſe of godly men in ancient times: this alſo muſt be our practiſe, if our hearts be pure. Thus farre for the triall of our hearts by feare, ioy, hope, and griefe in all things which we take in hand. Now followeth the ſecond part of this triall, by applying it vnto times, as vnto proſperitie and aduerſitie. If we looke not warilie vnto that time wherein wee liue, wee, through the great corruption of our hearts may bee dangerouſly deceiued. For proſperitie will moue vs to praiſe GOD, and trouble will make vs tremble at the thinking of him, and none almoſt is ſo deſperate and voide of all knowledge, which will not doe ſo. The wife of Iob will praiſe and bleſſe GOD, in abundance and proſperitie; and ſhe no doubt hath many companions. Pharaoh will bee humbled when the hand of God is vpon him: Saul will be godly when God doth afflict him: and will not many doe as Saul did? Are not many like vnto Pharaoh? Therfore if thou wilt haue thy hart pure, looke vnto thy profeſſion in proſperitie, and diligently trie thine heart when thou art in trouble. For thou maiſt ſeeme to feare God when his hand is vpon thee, thou maiſt ſeeme to loue God when he doth inrich thee, and yet thou maiſt proue an hypocrite at the laſt. Take heede therefore vnto thy heart, and trie it thus, when thou aboundeſt in all things, thou loueſt God. This is well if it be in trueth. Doeſt thou alſo feare him? Art thou afraide to diſpleaſe him? Art thou afraid to ſinne againſt him? Doeſt thou of very conſcience abſtaine from ſecret ſinne againſt him, though no law can puniſh thee? Art thou afraide to doe wrong to any man, then when he cannot reuenge himſelf vpon thee? This if thou canſt do, thy loue is true, thy proſperitie

Triall of the heart in proſperitie.

ſperitie hath not deceiued thee: but if thy proſperitie puffe thee vp, if it breed in thee a careleſneſſe of ſinne, if by thy might thou wilt oppreſſe him, becauſe hee is poore, and cannot withſtand thee; then if thou had the loue of men and Angels, it were but hypocriſie, though thou ſeemed to be nothing but loue, yet thy heart is bewitched, thy proſperitie hath drawne thee from God, thy wealth hath deceiued thee. O looke vnto Iob, and conſider his life, and thou ſhalt ſee, that when he floriſhed like the greene bay tree, yet if he had ſinned, he durſt not goe out of the doores, and if the moſt contemptible of his familie had ought againſt him, he would haue taken the reproofe. If then thou abſtaine from open ſinne, and yet make no conſcience of ſecret corruption: if thou abſtaine from thoſe things, for which puniſhment is appointed, and yet not from thoſe, which indeede are greater, though by law they be not puniſhable, thou doeſt not loue God, becauſe thou feareſt not to offend him, he will count thee an hypocrite, although thou be called a Chriſtian. The way to remedie this thy corruption, is to labour in thy trouble, that thou loue God, and to ſtriue in thy proſperitie that thou maiſt feare God, and then thy heart ſhall bee vpright, neither thy proſperitie nor thine aduerſitie ſhall draw thee from God. But what ſpeech can be ſufficient to paint out the corruption of the heart, which vnto man is vnſearchable, and aboue all things moſt deceitfull. One Sermon is too too little, the exerciſes of weekes and moneths might well be ſpent in this one thing: *Take heed vnto your hearts, for from thence proceede the actions of life.*

MEDITATIONS ON PROV. 14. VERS. 5,6,7,8.

Verſ. 5. *A true witneſſe will not lye: but a falſe witneſſe ſpeaketh lyes.*

THe righteous man knowing that his tongue was giuen to him to ſpeake the trueth, will make conſcience of a lye euen in the leaſt things. But if the matter be of more weight, or if it come into the place of iudgement, then he will much more heartily abhorre all lying and deceitfulnes: yea then he will not bee brought to ſpeake any thing whereof he hath not a certaine ground. As for the vngodly, it is not ſo with them: for they hauing no care of trueth in light and common matters, doe ſoone caſt off all care and conſcience euen in the greateſt and moſt waightie cauſes. This agreeth with the ſaying of our Sauiour Chriſt, Luk. 16.10. *He that is faithfull in the leaſt, he is faithfull alſo in much.* Which may be thus particularly applied: he that for conſcience ſake doth ſpeake the trueth in common and ſmall matters, hee will alſo ſpeake the trueth in matters of great importance: and he that is not aſhamed of a lye in his priuate dealing, he wil alſo without ſhame beare falſe witneſſe before the Iudge. Here then wee bee taught euen in the leaſt things to inure our tongues to ſpeake the trueth: ſo ſhall we be better preſerued frō falſe witneſſe bearing: for the Lord would not haue vs to dallie with ſinne. Therefore in his righteous iudgement, he doth leaue men that make no conſcience of a lye, and ſuffereth them to fall and to offend in ſome open and knowne truth. Againe, whereas

To loue and ſpeake the trueth in the leaſt matters.

men

men take great libertie in lying, if the matter bee ſecret and vnknowne, the Lord doth hate this hollownes and hypocriſie of men, and doth often bring it to light, that by the ſorrow for, and ſhame of that ſin, (if it be poſſible) they may be cauſed to make greater conſcience of a lye for euer after. Therefore if we would not haue the Lord to puniſh our leſſer frailties with greater ſins: if wee would not haue him to puniſh our ſecret ſinnes and faults with open and notorious offences, then let vs bee afraid to tell a lye in the very lighteſt and moſt ſecret cauſes. But if this will not at all moue vs, yet let vs be ouercome with the conſideration of thoſe fruites which will come of true ſpeaking, ſpecially let vs conſider of theſe two. Firſt, the loue of the trueth doth breed and beget in vs a great and ſingular comfort, when we ſee that herein we reſemble our heauenly father, who is the God and the author of trueth. Secondly, the loue of the trueth is a ſpeciall helpe to reuoke vs from ſinne. For as the lier can ſo cloake his ſinne, and ſet ſuch a colour vpon it that no man can accuſe him, no admonition or rebuke can take hold vpon him, no threatning feare him: ſo the ſillie ſoule that in ſimple trueth doth confeſſe his ſin, is open vnto rebukes and holy cenſures, his heart lieth naked before the world, which doubtleſſe will worke effectually to reclaime him from ſinne.

How God chaſteneth his children for lying.

The ſecond thing which wee muſt learne out of theſe words is this: that albeit we muſt ſpeake the trueth at all times, and in all places: yet muſt we be eſpecially carefull ſo to doe when wee be called as witneſſes before the iudgement ſeate. For the whole ſtate and order of iudgement doth depend vpon the witneſſe: ſo that the queſtmen, the Iudge and all doe proceede either falſely or truly, according as the teſtimony of the witneſſe is either falſe or true. Laſt of all, wee learne that good care muſt bee vſed in chuſing of witneſſes: ſo that wee may not take periured perſons, or common liers, no not ſuch as do often lie, though it bee but in light matters: but if there bee any one man that of conſcience ſpeaketh truth in all things, he is worthie and fit to be a witneſſe. This condemneth the practiſe of receiuing all indifferently to be witneſſes in court, and ſpecially ſuch as be knowne to bee common liers. Thus much for this verſe.

To ſpeake the truth in iudgement.

Verſ. 6. *The ſkorner ſeeketh wiſedome, and findeth it not: but knowledge is eaſie for him that will vnderſtand.*

BY the skorner is here meant the proude and contemptuous man, who in the pride of his wit will compaſſe any thing, neglecting, yea contemning thoſe holy meanes which God hath ordained. This proud and contemptuous skorner ſhall not finde knowledge. By knowledge we may vnderſtand, not the knowledge of the letter floting in the braine, and flowing euen at the tongues end (which indeede is not worthie the name of knowledge:) but the true vnderſtanding of the word taught by the ſpirit, which entereth into the hart, and worketh on the affections, frameth to obedience, and aſſureth of euerlaſting life. This in deede is healthfull knowledge, which the skorners though they ſeek, ſhall neuer obtaine. And hereunto doth our Sauiour Chriſt giue witneſſe when he ſaith: *Many ſhall ſeeke to enter in, and cannot.* Now if wee would ſee the cauſe hereof, it is this, they doe refuſe the right and direct meanes whereby to come to knowledge, or elſe vſe the meanes with corrupted hearts. For if they ſeeke and ſearch in the prophane writings of Heathen men, or in the corrupted writings of helliſh heretikes, no marueile if they neuer find this knowledge. For how can they find trueth in falſehood? how can they finde the true knowledge of God in the fained deuiſes and inuentions of men? Againe, though they caſt off all theſe, and come to the holy word of God: yet if their hearts bee not ſound and right; if they ſeeke profit, preferment, and vaine pleaſure, doubtleſſe they ſhall neuer attaine to this holy knowledge. For ſure if the heart be corrupted when they come to ſtudie vpon the word, they ſhall be made worſe and not better by it. The experience of this doe we ſee in many, who ſeeking and ſearching after knowledge, either to get liuings, or to gaine credit, or to ſome ſuch euill and corrupt end; they haue been diſappointed of their hope, and haue failed of that which they ſought after. By the example of others then let vs beware and learne to ſeeke after the knowledge of God and of godlineſſe in the written word of God, which onely is able to make vs godly. Againe,

Scorner.

True knowledge, where to finde it.

aboue

aboue all things let vs take heede vnto our hearts, that they be vpright and ſound in ſeeking for it. Now for the triall hereof, let vs examine whether we ſeek knowledge, that we might be better able to glorifie God, and to profit our brethren: let vs examine whether we ſeeke Chriſt for Chriſt: whether in Chriſt wee ſeeke nothing but Chriſt: and this if wee can truly ſee and feele euen in the trueth of our hearts, then our heart is vpright, then haue wee before vs a right end, then doe wee rightly ſeeke God, and he whom he hath ſent Ieſus Chriſt, euen to the ſaluation of our ſoules. True it is, that the Lord may and doth often beſtow liuings, riches, and ſuch other outward helpes and benefits on his children: but they do not chiefly ſeeke theſe. They take theſe as an handfull, yea as an ouerplus of his fauour: but their hearts are not ſet vpon them. Their loue is ſet vpon God and vpon his glorie, and that they eſpecially labour for, that they doe toyle and trauel about, and that is the end of all their labours, in what meaſure they obtaine that, in that meaſure they be quiet, though they want other things: but in what meaſure they doe not finde that, in that meaſure are they grieued, though they abound in outward things. When a man is of this minde, when he hath this heart, when he hath this good will to learne; then among many other bleſſings he ſhall be ſure to finde that which followeth in this verſe: *Knowledge ſhall be eaſie to him that will vnderſtand.*

There be two things whereat many men are much offended, and whereby they are driuen frō that due care which they ought to haue of the word. The firſt is, becauſe they ſee that great and wealthie men of this world little eſteeme it, and make light account of it. But men ſhould know that the affections of ſuch are for the moſt part weaned from the word; their loue is ſet vpon their profit, vpon their pleaſure, and vpon ſuch other things below. Now the minde and heart being foreſtalled, yea and ſurcharged with the liking of theſe things, they cannot with deſire receiue the worde into their ſoules: and ſeeing that they haue little liking of it, and leſſe will and deſire to learne it, no maruell though it be as vnſauourie ſalt vnto them. Contempt of the word, what cauſes breede it.

The ſecond thing which feareth and offendeth many, is the hardnes of the word. Oh (ſay they) we would gladly learne in deed,

deed,but the word is ſo obſcure and hard,that indeede it cannot be learned. See the ſhameleſſe vngratiouſnes of ſome men, who to cleere themſelues,will lay a fault vpon the holy and pure word of God.But know this O man that the word is hard,becauſe thy heart is hard through ſin. Couetouſneſſe,anger,vncleannes,ſecuritie and ſuch like ſinnes, haue ſo beaten and trampled vpon thy heart, that it is euen hardened through the deceitfulnes of ſin:but repent thee of thy former ſinne,and put away the euill of thy works,and then come to the word with a holy heart, & then thou ſhalt ſee & feele thy vnderſtanding inlightened,thy iudgement reformed, and all the words of wiſedome plaine and eaſie vnto thee. All this is confirmed vnto vs by plaine and daily experience: for when a man hath been buffeted with ſome ſinne; when he hath yeelded too much to pride,worldlines,anger, and ſuch like; when he hath fallen into ſome milliking of the word, or of the preacher,then in hearing he heareth not,and the word is a ſealed booke vnto him. Contrariwiſe, when men doe moſt millike themſelues for their ſins,when they bee moſt grieued for their dulnes,when they thinke themſelues moſt vnapt and moſt vnworthie of knowledge, and yet deſire to finde comfort in the word,wiſh to be inlightened and led into the true knowledge of it: then doth the Lord very often giue them the deepeſt inſight into his heauenly myſteries, then doth he worke in them a moſt comfortable feeling,and then doth he alſo put and ſtirre vp moſt heauenly and holy motions in their mindes. By all this muſt we learne many things:firſt when we heare the word without fruit, then we muſt returne into our ſelues, and know that our ſinnes are the cauſe of blockiſh dulnes which is come vpon vs. Anger hath troubled our affections,and pleaſure hath ſtollen away our hearts: profit hath corrupted our iudgements: therefore our iudgements doe not yeeld vnto the worde, it cannot enter into our hearts,neither can it work vpon our affections. We are then in this caſe to bewaile our ſins,to labour for repentance, to pray for the ſpirit of ſanctification, whereby theſe ſinnes may be conſumed,and then returne vnto the word with praier,and the Lord will bleſſe our vnderſtanding. Againe,when wee ſee our iudgements reformed,and our hearts touched, ſo that the word worketh

Some ſecret or open ſins, cauſe ỹ word to ſeeme hard vnto vs.

keth vpon our affections, then wee muſt know that the good worke of God hath gone before: his mercie hath disburdened vs of the heauie burthen of ſinne, his goodneſſe hath emptied our harts of vnprofitable thoughts, and his good ſpirit hath wrought all in all in vs. Then to ſhut vp this verſe, let vs know, that as ſinne doth hinder and hold the word out of our hearts: ſo doth the loue of the word as it were open the doore of our harts, and make a broade and large paſſage for the word to enter into vs, and to worke that good worke for which it was ſent. It followeth in the next verſe.

Verſ. 7. *Depart from a foole when thou perceiueſt not in him the lips of knowledge.*

GOd hath ordained that men ſhould liue together, that one might be helpfull to another. But there is a neerer bond of friendſhip, when one entereth into league with another, or whē one maketh choice of another, for ſome neerer bond of friendſhip, affinitie, or ſuch like. And becauſe this bond cannot ſtand, but where there is a great likenes of conditions and qualities, and it is commonly ſeene that the partie better affected is ſooner changed: therefore in this place we bee admoniſhed to beware, leaſt at any time we ioyne our ſelues to thoſe that are fooliſh and vngodly: not that it is altogether vnlawfull to haue any dealing with them, but that wee may not come too neere vnto them. For to eate and drinke with them, to dwell in the ſame towne by them, and ſuch other common duties, be not vnlawful. But to ioyne in mariage with them, to make them priuie to our counſels, or to vſe them as more neere and ſpeciall friends, this is vnlawfull, and this is here forbidden. For little or no good at all can be gotten by thē, they will hardly or not at al be brought to goodneſſe: and ſuch is their ſubtiltie, that one of them is able to peruert the faith, or at leaſt to corrupt the manners of very many. Good cauſe therefore there is why we ſhould depart and get our ſelues from them. On the contrary ſide, we be taught to ſeeke out good companie, and to ioyne our ſelues to them as neerely as may be, yet with this full purpoſe of hart, that we may

Friendſhip.

receiue

receiue fruite and profit by them. Nature doth call vpon vs to doe this; the communion of Saints requires it at our hands, our owne profit ſhould compell vs, the examples of euery man in each calling may moue vs thereunto. For men doe deſire to bee in companie of their betters: the ſcholler would be in companie of him that is better learned: the worſhipfull man deſireth the companie of the noble man, and the honorable delighteth much in the fauour of the prince. Yea in the baſeſt occupations and handicrafts, men doe ſtill deſire to bee in the companie of them that are moſt skilfull. And all this is to obtaine the knowledge of earthly things, and the fauour of them that can helpe them; how much more then ſhould wee deſire the companie one of another, that we might bee helpfull one to another in heauenly things? Nay, how intirely ſhould we be ioyned one to another, and receiue good one by another in all kinde of goodneſſe? And yet muſt this be done in great diſcretion: for the beſt men haue their faults. Therefore we muſt bee moſt carefull, as to receiue what good wee can by any, ſo to receiue hurt or hinderance by none at all. It followeth.

Verſ. 8. *The wiſedome of the prudent is to vnderſtand his way: but the fooliſhnes of fooles is deceit.*

True wiſedome.

THat is true wiſedome indeede, which beginning at knowledge doth goe forward vnto practiſe, and beginning at faith doth further proceede vnto the fruites of faith. For vnleſſe there bee profitable vſe of knowledge, both in our generall and particular callings, it hath neither the ſenſe nor the fauour of heauenly wiſedome. Then wee bee here admoniſhed to labour that our knowledge may grow vnto faith, and that wee build a godly life vpon faith. And that we may this doe, wee muſt eſpecially trauaile that our hearts may ſtand in awe of Gods word, and that we may haue a charitable and louing heart vnto men. This if wee can obtaine, then ſhall we in feare and loue doe the good duties which may glorifie God, profit men, and haue ſure arguments that we haue true wiſedome. *But the fooliſhnes of fooles is deceit.* That is, they doe either take a wrong courſe of life, or

elſe

elſe if they take a right courſe, yet their harts are not aright: and therfore they deceiue both themſelues and others. All this commeth to paſſe, becauſe with conſcience they doe not applie euery generall point of doctrine to their particular eſtate, and labour not to make practiſe of it. Wee giue titles vnto men, and count them wiſe and politike men that can foreſee and preuent worldly diſpleaſure. But the holy Ghoſt hath giuen ſentence vpon ſuch, that if they labour not to liue godly, they be but fooles: yea and the more knowledge they haue, ſo much the greater fooles they bee, if they doe not for conſcience ſake practiſe the ſame. We ſee then what we muſt doe if wee will not be counted fooles. Now all of vs, be we neuer ſo ſimple witted, would bee loath to bee counted fooles: and indeede the name is moſt reproachfull, and will grieue a man at the very heart. Therefore our Sauiour Chriſt doth recite it among thoſe words that kill and murther, ſaying: *Whoſoeuer ſaith vnto his brother thou foole, ſhall be guiltie of hell fire.* But howſoeuer grieuous it is, yet in trueth we are ſuch, if hauing knowledge we doe not bring it into practiſe. This then muſt be forcible to make vs to ioyne a godly life with good knowledge, and good workes with a liuely faith, if before the Lord we will not be accompted fooles.

Greateſt fooles.

Matth. 5.

Verſ. 9. *A foole maketh a mocke of ſinne: but among the righteous there is fauour.*

THe heart of man is fraught and filled with much groſſe and filthie corruption: but none is worſe then that which is here ſpoken of, that a man ſhould make a light matter of ſinne. It is ſtrange and very monſtrous that it ſhould bee ſo, and yet by this place wee ſee it doth often ſo fall out. Yea in another place the holy Ghoſt doth teſtifie, (and wee know that his teſtimonie is true) that *the foole doth make euen a ſport and a paſtime of ſinne.* Our owne daies will confirme the ſame. For come vnto an adulterer, to a falſe witneſſe bearer, and to ſuch groſſe ſinners, tell them that God is angrie with them, that he will be auenged on them, as he hath been vpon others for ſuch ſins, and what I pray you will they doe? Surely he that is filthie will bee more filthie, and the

Fearefull to make a ſport of ſinne.

the falſe witneſſe will mocke at iudgement. And what is this but to make a mocke and a ieſt at ſinne? nay, what is it but to make a God of ſinne, and to ſerue it in ſtead of God? and how doe they grow vnto this height and exceſſe of ſin? Surely one chiefe cauſe is, becauſe they be not plagued like other men, becauſe the mercie of God doth hedge them in on euery ſide, and becauſe they paſſe their time in proſperitie and pleaſure. O what a monſtrous thing is this that a mā ſhould be made worſe by the goodnes of God? how miſerable is that man that will make the mercie of God an occaſion of his own miſerie? and how vnthankfull is he, that the more benefits the Lord doth beſtow vpon him, the more he will heape ſinne vpon ſin? nay, how worthily is he deſtroyed that will abuſe the vnſpeakeable louing kindneſſe of the Lord to his owne deſtruction? And that there ſhould be ſuch, the Apoſtle Peter foretold vs, *In the latter times* (ſaith he) *ſhall come mockers, which ſhall aske for the comming of the Lord:* as though hee would not come at all. But theſe abuſe the goodnes and bountie of the Lord, who would that all ſhould be brought to repentance. They therefore do treaſure vp wrath for themſelues againſt the day of wrath, wherein the ſonne of God ſhall come in iudgement and fierce wrath, againſt them that haue made a mocke of ſinne, and haue not been led to repentance through his long patience and louing kindnes.

2. Pet. 3.

Now ſeeing the iudgement of God will lay hold of all thoſe that lie in ſinne, and ſeeing we can neuer come out of ſin ſo long as wee make ſuch light account of it; let vs know that although one ſinne is leſſe then another, and although a ſinne in thought may bee counted a little ſinne, in reſpect of a ſinne in outward act: yet in very deede and before the Lord, no ſinne will bee counted little. For the infinit iuſtice and mercie of God is violate euen by the leaſt ſinne, and therefore no ſinne can be counted little. For euen the leaſt ſin is ſufficiently able to condemne and confound vs from the preſence of God. Againe, if the Lord ſhould ſet the leaſt ſin vpon our conſciences, and ſuffer our conſcience to checke vs for it, and Satan himſelfe to burthen vs with it: doubtleſſe it would be ſo heauie and grieuous, that we ſhould not bee able to abide it. How then can wee make light account

Light ſinnes with men, great with God.

euen

euen of that ſinne, which of all other ſeemeth leaſt? Moreouer, the Lord will not only condemne the wicked as for their great, ſo for their leſſer ſinnes: but hee will very ſharply correct, yea and ſeuerely puniſh euen his deareſt children for thoſe ſinnes, which in our eyes do ſeeme moſt ſmall. Thus was Adam throwen out of Paradiſe for eating of the forbidden fruite. Moſes for ſpeaking of an angrie word dyed in the wilderneſſe, and could not bee ſuffered to come into the promiſed land. Ezechia did but ſhew his treaſures to the Ambaſſadors of Babel, and for that ſin they were all carried into Babel: yea the holy temple was ſpoyled, the holy veſſels were prophaned, and their glorie was giuen into the enemies hand. Ioſiah did goe to warre againſt his enemie and the enemies of God, and that onely to keepe them out of his owne land: yet becauſe hee did not aske counſell at the Lord, therefore he was ſlaine in the battell. What ſinnes are leſſe then theſe? and yet ſee how ſharply the Lord did puniſh them in his owne children: and can it be then that any ſinne ſhould be counted light? Beſides, though it were granted that ſome ſinne in it ſelf were but little, yet for this cauſe could it not be counted little, becauſe in time it will draw vs and driue vs into groſſe offences. But ſeeing that in trueth the leaſt ſinne is too great, then how much the greater muſt we think euery ſinne to be, conſidering that it commeth not alone, but either preſently or ſhortly after bringeth in great tranſgreſſions? Laſt of all, ſeeing that the leaſt ſinne could not bee forgiuen but by the death of the ſonne of God, ſo that hee muſt ſuffer the very pangs and paines of hell for the leaſt ſin that euery man committed: ſeeing that euen our leaſt tranſgreſſions cauſed him to bee accurſed, and in the extremitie of griefe to crie, *My God, my God, why haſt thou forſaken me?* where haue we the face, or how can we find in our harts to make a mocke of the leaſt ſinne? Well then, let vs know ſin to bee ſin, and labour to be ſorowfull for euery ſinne: ſo that although we be not in like meaſure ſorowfull for all, yet let vs take heed that no ſin eſcape vs without ſome true and godly ſorow: then ſhall we finde fauour among the righteous, yea then ſhall we obtaine mercie from the Lord. For the leſſe wee fauour ſinne, the neerer we be to the fauour of God: and the more we hate ſin, the more

Sinne.

True ſorow for ſinne.

we

we ſhall be ſure to enioy the louing kindnes of the Lord: yea ioy and peace and comfort in the holy Ghoſt is oftentimes beſtowed vpon men in greateſt meaſure, when they feele the greateſt meaſure of vnfained repentance, and godly ſorow for ſin, and haue conceiued the greateſt hatred againſt the ſame. The Lord in mercie therefore increaſe this ſorrow and hatred in vs euer more and more, that our ioy and comfort may bee the more increaſed, through Ieſus Chriſt our Lord: to whom with the holy Ghoſt, one true and euerliuing God, be al praiſe, power, dominion and principalitie, now and euer.

Amen.

FINIS.

GODLY TREATISES OF DIVERS ARGVMENTS, TENDING PRINCIPALLY TO COMfort and cure ſoules afflicted.

By Maſter RICHARD GREENHAM.

Pſalme 94.12.

Bleſſed is the man whom thou chaſtiſeſt, O Lord, and teacheſt in thy law.



AT LONDON,
Imprinted by Felix Kingſton.

Such Treatiſes and matters as are contained in this part are theſe:

1 *A moſt ſweete comfort for an afflicted conſcience on the* 18. *of the Prouerbes, verſ.* 14.
2 *Another ſhort treatiſe of the ſame argument.*
3 *The markes of a righteous man.*
4 *Notes of election.*
5 *A treatiſe of Contract.*
6 *A large treatiſe of the Sabbath.*
7 *Short precepts and rules for the afflicted.*
8 *Neceſſarie rules for the profitable reading of holy Scripture.*

TO THE RIGHT WORSHIPFVLL SIR DRVE DRVRIE KNIGHT, GENTLEMAN-VSHER OF HER Maiesties priuie Chamber: and Maister *Thomas Fanshaw* Esquier, the Queenes Remembrancer in her Highnesse Court of Exchequer: *H. H.* wisheth the increase of all mercies and comforts, in Iesus Christ for ever.

SOme of these treatises (Right Worshipful) serue well to teach vs both the daunger and the cure of the greatest* wound a mā can haue on earth: the rest differ in argument, yet haue one generall scope, as namely the building of Gods people in the faith and obedience of Christ. Herein first I request your Worships patience, to take some view of a short representation of the whole booke, by speciall branches, couching the authors owne very words and matter in this compendious forme following. *The wound of the spirit.

The first treatise is of a wounded spirit, wherein this faithfull seruant of Christ teacheth vs: 1. *How great an euill the wound of the spirit is: for that the very Pagans and Papists can beare great afflictions till their spirits be wounded, but if their mindes be dejected, they will dispatch themselues with any violent death: and the faithfull also cast downe with Gods arrowes, and sight of their sinnes, and the feeling of Gods hand vpon their mindes, Iob, Dauid, Hezekiah, Ieremiah, mourned beauily for the wound of the spirit.*

2. *What comfort the true peace of conscience caries with it, able to free vs from all discomforts of this life: and contrarily how the mind appalled, no blessing can long cheere vs in this present life.*

3 *How mad they bee which by violent death seeke to end their afflictions of minde: for that this is the onely way to increase their torments: for if their burthen be great here, it is intolerable in hell.*

4 *How most men seeme actiue, painfull, and prudent to preuent and foresee other troubles and euils: but few regard with any care at all to preuent the troubles of minde. How many trauell with great skill for riches and honour, &c. but few take any paines for the precious treasure of the peace of a good conscience.*

5 *Preseruatiues against afflictions of minde, are the searching of our sins past and present, great and small: and the examination of our faith.*

6 *In examination for sinne, we may not content our selues to haue left them. We must also heartily sorow for them, euen the sinnes of our youth: for if wee doe not truly repent vs of them, they may againe rebound vpon vs (saith he) after many yeeres, to the great affliction and tormenting of our mindes.*

7 *Examination of sinnes, must be as well of sinnes committed after our calling as before: for these sinnes of all other bite soreſt and pearce deepeſt. Couer them not, but confesse them to God in time, least thou bee constrained to blaze them abroad to thine exceeding griefe and torment.*

8 *After knowledge and light receiued from God, note euer what sins sway most in thee, by the often checkes of thy conscience, and so labour to auoide them, being grieued for them: which if thou do not, thou canſt not escape either hardnes of heart, or afflictions of minde.*

9 *Sinnes of omission haue much distempered Gods good children, the negligent vse of the meanes of saluation, and the not putting of their gifts in practise: many haue bin whipped afterwards in their naked consciences, and the Lord hath euen pearced them in their secret bowels.*

10 *Some are troubled for their priuate pride, and this is a good preparatiue to receiue Christ. Some for doing more in shew then in trueth, abusing their knowledge, in that they make it but a maske to iuggle in, and for that they make but their affections to fight with their own iudgement. Some righteous men are troubled when they offend not (for they are their owne greateſt accusers) for some secret corruptions in other matters: so that there is nothing more difficult, then to search our hearts to the bottome for sinnes past and present, for priuie pride, hidden wants, and secret corruptions.*

11 *That wee must carefully auoide too scrupulous a feare, as well as*

carnall

carnall securitie. If the diuell finde vs voide of all feare, he thinkes his assault must bee stronger, because our resistance is the weaker: but if he finde in vs a cowardly feare and fainting of heart, before wee strike one stroke against him, he will suddenly stab vs to the heart, and make a spoyle of vs.

12 If wee see the godly afflicted in their consciences, either before or in the issues of death, we may not conclude therefore they are hypocrites, or great sinners before God: for that the Lord may as well make triall of their faith, as take punishment of their sinnes, as we see in Iob and others: for (saith he) if such affliction come principally for sinne, then the greatest sinners should haue the greatest afflictions.

13 When any shall come to the cure of soules afflicted, they must not begin with words of compassion only, God is mercifull, &c. but first with a gentle searching of their sores, labouring to draw out of them the confession of some speciall and secret sinnes.

14 All griefes are either confused or distinct, arising of knowne or vnknowne causes. The spirituall Phisition must wisely consider of the originall of the euill, whether it be in soule or bodie, or both: for this cause he warneth, that in this distemper, the Phisitions counsell bee neuer seuered, nor the godly ministers labour neglected.

15 The persons ministring in this affliction must be men learned, of sound iudgement, wise, and of good experience, meeke, and of most louing spirits. I counsell thee (saith he) if thou canst not come to the particular sight of sinne in and by thy selfe, vse the helpe of such men, vnto whom thou must offer freely thine heart to bee gaged and searched, and the whole course of thy life to be examined by the bright shining glasse of the law of God.

16 A certaine cause, or knowne sinne is either alreadie committed, and not repented of: or a sin not committed, but whereunto we be tempted. If troubles come for some speciall sinne committed, say thus: Doth this one sinne so displease thee? and deserue I thus to bee punished and farre more grieuously for this one? how great then should my punishment be, if thou shouldest so deale with me for all my other sinnes? If the heart be terrified with feare of the commission of sinne, for temptations and motions vnto sinne: wee are not so much to dispute with our motions, as to resist them strongly by instant and extraordinarie watchfulnes in prayer.

17 *If thou labourest in this due examination of thy selfe, thou shalt in time bee able to discouer the veines, bodie, age, and strength of many temptations in others by an holy experience which God hath taught thee, thou shalt see into mens secret corruptions, & be able to beget an inseparable ioy in others, who may be tempted as thou art or hast been.*

18 *Againe, when men proceede in this cure, they must remember two speciall grounds: first, to labour that the afflicted may bee perswaded their sinnes are pardonable, and their sores curable. Secondly, that their visitation is not so much a signe of Gods wrath & anger, as a seale of his mercie and fauour: for that it is not blinde and barren, but like to be plentifull in good effects, and fruitfull in godly issues.*

19 *Albeit some in this cure suppresse the Law, and apply the Gospell only: yet I see not, but that there must be a sound sorow for sin, before the pardon of sin be sealed, and men must know and acknowledge themselues sicke, before they seeke the Phisition: yet here is wisedome required, neither to presse the conscience too seuerely, nor to release it too vnaduisedly.*

20 *Lastly, in applying the law to some persons afflicted, he warneth vs wisely to obserue, first, whether wee speake to man or woman, for that wee may vrge the law more strictly to the man as being the stronger. Secondly, whether they haue knowledge or no: for the ignorant in this case, thinks neuer any so tempted, and Satan perswades him that hath knowledge that he hath sinned against the holy Ghost. Thirdly, whether strong or weake, more or lesse wounded for their sin. Fourthly, whether by nature they are more fearfull and melancholike. Fiftly, whether it be a sin of infirmitie or of custome. Sixtly, consider well the persons age, estate & condition of life: for temptations and afflictions doe varie according to all these. And yet remember well how there be many (of what condition, sex, and knowledge soeuer they are) which be more troubled for the vexation of their minde distempered then for the vilenes and horriblenes of their sinnes committed: as fearing some outward shame, rather then humbled for their inward staine. Seuentily, the time is to be obserued: to be more milde in the burning ague of their fits, but more sharpe in admonition in their intermission and rest. Eightly and lastly, to beare patiently the impatiencie of the sicke: remembring alwaies the words of Gods blessed spirit,* A wounded spirit who can beare?

And thus farre concerning the principall contents and rules of the first Treatise. The second is of the very same argument:

and

and here hee commendeth these holie obseruations following:

First, he willeth vs in afflictions not so much to fasten our eyes vpon them, as vpon the end which is most sweete and comfortable.

2 *That the Lord shackleth vs the more with the chaine of his chastisements, because we are more carefull to be vnburthened of our afflictions, then to be freed from our sinnes.*

3 *How the godly should reioyce in their godly sorow for sin, for that it is an earnest of their regeneration. And that they take heede to disquiet themselues, because they are pestered with wicked motions, suspitions, delusions, vaine phantasies and imaginations: for that the bodie of sinne will euer send forth some filthie froth, which is not onely (saith he) detestable to the minde regenerate, but also would make abashed the very naturall man and vnbeleeuer, if he could see into that sea of sinne and sinke hole of iniquitie.*

4 *Though wee finde in our selues manifold infirmities: though wee know not whether we striue for feare of punishment, or for loue of so good a father: yet if we feele this in our selues that wee would faine loue the Lord, and bee better, and being wearied and tired with our sinnes, long gladly to enioy the peace of righteousnesse, and desire to please God in a simple obedience of faith: then let vs be comforted, there is no time too late to repent in.*

5 *If any say his faith is weake & cold, and my conscience is as a burning furnace, I feare the Lord will pursue me with his wrath. I answer, thou doest well to feare: but feare and sinne not. For that feare which subdueth the securitie of the flesh is in all most requisite: but fight euer against that feare which hindereth the certaintie of faith, for that will incourage our enemie more fiercely to set vpon vs.*

6 *He saith, that some are vtterly ignorant of the afflictions of mind: and when they heare any speech of any such matter, they suppose they heare a man speake in a strange language. But he counselleth vs to run vnto the Lord in this life with a troubled minde, least we tarie with such men to be lockt vp with the bearre fetters of desperation, when he shall summon vs to the barre of his iudgement in the sight of his Angels, &c.*

7 *In prosperitie many thinke Gods blessings are their owne right, and binde God (as it were) in this life to intertaine at full charges: and sue him as it were by an obligation, if hee seeme to withdraw his hand from them: so they prouoke him, to proue to their faces by some speciall*

crosse and affliction, that all they haue is but lent and borowed. But Gods children acknowledge continually that GOD *hath rods in a readines (though they see no present euils) to beate them from their sinnes: and bend all their care how they may rather suffer aduersitie to Gods glorie, then to sleep securely in prosperitie, and to enioy the pleasures of sin for a season. For they know Gods graces must not be idle in his children, but well exercised by afflictions.* Thus farre for the second treatise.

The third treatise teacheth vs what bee the speciall markes of a righteous man. *Here first he sheweth that true righteousnesse doth not consist of any inherent qualitie, be it neuer so excellent, but is onely by imputation: for the obtaining whereof a man must feele and finde himselfe naked, and voide of all righteousnesse, and full of al vnrighteousnesse, by reason of that sinne which dwelleth in vs.*

2 *A man must desire to leaue his sinnes, and to escape the punishment due vnto them.*

3 *To commit himselfe by faith vnto Christ, and trusting in him and in his all sufficient merits for his full reconciliation with God.*

4 *A man thus iustified and reconciled, is also sanctified to walke with an vpright heart before the Lord.*

5 *This vprightnes is tried by foure speciall notes. First, we must loue all good things as well as one, and hate all sinnes as well as one: hauing respect to all Gods commandements. Yet this rule may haue some exceptions (saith he) for we doe not at the first know all good, nor all euill, much lesse loue the one and hate the other as we ought: yet let euery man walke according to that measure of grace and light receiued. For of this be assured, in that measure we like of sinne, in that measure is hypocrisie in vs.* Psalm. 119. 6. *Secondly, wee must haue a single care to approue our selues vnto God himselfe, and to set forth his glorie in weldoing without hope of reward, albeit trouble come vpon vs for it. And here (saith he) whereas Pharisaicall Papists which neuer knew the true efficient, nor matter, nor forme, nor end of a good worke, haue in elder ages farre past many of our cold Gospellers, it is a signe that there bee but a few righteous men on earth. And if here we shall finde in our selues much rebellion and hypocrisie, yet marke euer our chiefest drift in all our actions: for it is one thing to doe a thing for hypocrisie, and another thing mixt with hypocrisie. The third marke is euen to proceede on in euery good grace, and in all obedience, not to stay in the beginning, or to slide backe when we are gone some-*

somewhat forward. And yet here Gods children may both linger & fall: but they mislike and mourne for their lingering, and if they fall, they take better hold of Christ in a new repentance: and because by their fall they haue lost much ground, they run the faster and cheerfuller in the rest of their race. The fourth note of a righteous man is to loue righteous manners, and righteous matters, as well in others as in our selues: we must loue our superiours before vs, to follow them; our equals to confirme them, and to be confirmed by them; our inferiours to instruct them, and to helpe them forward in the waies of godlines. And thus farre this treatise.

The fourth portion of this booke containeth his short notes of election. The fift treatise is of a contract before mariage. And here first for the commendation of this holy contract hee vseth these arguments following.

1 *That it seemeth the light of nature commends it, for that the verie Heathen did like and approue it.*

2 *Our blessed presidents set before vs in holy Scripture, they likewise recommend it in their practise.*

3 *The holy law inflicting the same punishment for the pollution of parties contracted which it doth vpon adulterers, argueth a contract to be a speciall promise greatly respected of God. In the next place he sheweth, that a contract is a preparation of the parties contracted, by prayer and instruction, to present themselues for mariage in a speciall time appointed publikely before God and his congregation. Lastly, he giueth the parties contracted many holy instructions and exhortations, all grounded vpon the articles of faith and the decalogue.* Thus farre the contract: an argument greatly desired (I am well assured) of many, because so few in our age haue written of it.

Now the sixt part followeth, and that is a very large and learned treatise of the Sabbath: the principall contents whereof (as briefly as I could contract them) I haue disposed in this order. *First he sheweth the necessitie of this argument from the inconuenience of breaking, and the commodities and blessings of keeping the same.*

2 *Inconueniences are many set downe, in respect of the wicked and vnbeleeuers, as also the true beleeuers in the Church of GOD, which moue many scruples eōcerning it, for that they are not throughly taught nor perswaded of it. The commodities and fruites also which follow the right vnderstanding and obseruation of the Sabbath are many and great:*

for

for that this day is the Lords market day, wherein he laies open the manifold graces of his holy spirit.

The method of handling this argument may be thus:

1. *The Commandements.* { 1. *Affirmatiue.* } { *The rest not so.* }
   { 2. *Negatiue.* }
2. *The reasons.* { 1. *From the end, in the word* Remember.
   2. *From the authoritie of the Law-giuer:* The seuenth day is the Sabbath of the Lord.
   3. *From the equitie of it:* Sixe dayes thou shalt worke.
   4. *From proportion of the Lords owne example in the creation:* For in sixe daies, &c.

A fift reason may be couched vnder all: from the time of the first institution; if before the law it was so effectuall to keepe out sin, then much more needfull now, to recouer vs from sinne, and to keepe vs being recouered.

3 *Generally he noteth how this commandement is for words larger, and for reasons fuller then any other commandement: because men will neither in reason so soone admit it, nor in affection be so readie to imbrace and practise it. For thus hath he done with all the rest of the commandements, which finde least intertainment and loue among men.*

4 *This commandement alone hath a preface in the word* Remember: *where we be taught in this first reason, that if we desire to know and to obey God according to the first and second tables, remember this law set (as it were) betweene both. Secondly, that this law was giuen before, and alwaies practised in the Church of God,* Exod. 16. *before the promulgation in Sinai. Wherefore it is not ceremoniall, as some phantastically haue conceiued. He addeth many reasons, this speciall argument is one. The first end is the principall. Sanctifie the Sabbath was the first end, and it is the principall.*

5 *The second reason is from the equitie of the law, that the Lord granting vs freely sixe daies to trauel and to marchandize for our selues, we should not presume to intermeddle or to inuade the Lords own day the 7. day reserued for himselfe. And here againe (against the aduersaries) he saith, if these commandements be ceremoniall, then the permission of sixe daies for worke also is but of the same nature.*

6 *The*

6 *The third reason is taken from the authoritie of the law-giuer,* the Sabbath of the Lord: *because it must be holly spent vpon the Lord, or in attending and waiting on him. If the Iewes had need of this whole day for their instruction &c. then haue wee neede as well as they, that being freed from the manifold distractions of our callings, wee might wholly giue our selues to the worship of God commanded in the Gospell.*

7 *The fourth and last reason is drawne from the proportion of Gods owne example,* In sixe daies God made, &c. *where hee sheweth that God hath promised a speciall blessing to this day, in the true sanctification of it.*

8 *After all this he meetes with very speciall obiections, which are brought by aduersaries to preiudice the doctrine of the Sabbath, against the morall obseruation of it. And here to know what is morally and ceremonially commanded in the old Testament, he giueth vs this speciall rule, when a thing is vrged to the Iewes, and hath a peculiar reason made properly to the Iew, then as it begun with the Iewes, it ceased with the Iewes: but when the reason of the thing vrged is not peculiar to the Iewes, but also belongeth to the Christians, then the thing commanded is common to Iew and Gentile.* Like reason like Law.

9 *The Gentiles by the light of nature can no more see the true Sabbath of the Lord, then the pure meanes and manner which the Lord hath appointed for his worship. The morall law and the naturall law differ: for albeit the morall law be the explaining of the natural law, yet it doth not follow, that that which is in the moral law, is no more then that which is in the law of nature.*

10 *Hauing shewed the morall vse of the Sabbath to concerne the Gentiles as well as the Iewes, and answered all obiections to the contrary: in the next place he teacheth the obseruation of it, how it is to be kept, and how it is broken; what are the publike exercises of the Sabbath; with what care and conscience we should prepare our selues to meete the Lord on the Sabbath, how wee must attend vpon him for the time present in the congregation: and lastly, what our priuate exercises must bee after our departure from the publike assemblie.*

11 *In the second part or negatiue, he sheweth vs in this law what works are forbidden: and them all he referreth to these two heads. First, all workes of our ordinarie calling. Secondly, all lawful recreations. Concerning the first kinde, bee they more vsuall or lesse vsuall, no question would* Strange works as fromils and such like, must rest on the Sabbath.

would be made, if men were as wise to serue God in diuiding the times and seasons for the easements of their bodies, and refreshing their soules on the Sabbath, as they bee politike for the increase of their worldly substance. And as concerning lawfull recreation on the Sabbath day: if labour be forbidden in seede time and harueſt, much more pleasure all the yeere long: if things more needful for the preseruation of life, to the glorie of God be disallowed; then assuredly, these lesse needfull cannot bee allowed. Againe (saith he) the zeale of worldlings may shame vs in our securitie: for so long as any profit drops on them, they giue no place to pleasure. Behold the policie and painfulnes of the world may teach vs what wee ought to doe for our soules. And thus farre of the compendious summe of the treatise of the Sabbath. Of this argument I found three very good copies: after due examination and conference had, I haue here published the best in my iudgement, both for matter and forme, in the best manner that I can. This worke hath been in many hands for many yeeres, and hath giuen light to some, and I trust shall giue further occasion to others to trauell yet more herein for the good of posteritie. And whereas so many in all Churches in these daies passe by this argument of the Sabbath, & that other of tithe, as meere shadowes and ceremonies: it were to be wished, that as this reuerend man of God, and master D.B. haue painfully trauailed in the one: so the learned and faithfull seruants of Christ, would communicate their knowledge and iudgement of the other, vnto the Church and people of God.

The 7. portion is short, but containeth very effectual and comfortable rules, and directions for afflicted consciences.

The 8. and last part or treatise, teacheth vs very profitable and necessarie rules for the reading and vnderstanding of the holie Scripture, which be these:

1 *That Gods people which will profit by preaching, must remember to attend carefully the reading of the holy Scriptures: for that none (saith he) can so well profit by preaching, as they that haue been trained vp in reading the Scriptures, or hearing them read.*

2 *Next to profit by reading of the Scripture, he requireth eight speciall things to be obserued.* 1. *Diligence.* 2. *Wisedome.* 3. *Preparation.* 4. *Meditation.* 5. *Conference.* 6. *Faith.* 7. *Practise.* 8. *Prayer.*

1. *Dili-*

1 *Diligence maketh a rough way plaine and easie: here keepe an euen course, and perseuere without wearines or starting from it.*

2 *With diligence desire to ioyne wisedome: for choise of matter what, of order how, of time when, to reade. For matter search things reuealed, and hunt not after things not reuealed. In things reuealed, seeke after things most necessarie, and then things lesse necessarie. For order, first* *Genealogies *desire to lay the foundation of Christian religion, then build vpon it, as God giues the increase of faith and knowledge. For time, wee must not reade alwaies, but keepe our appointed times. The Sabbath day wee may spend a great part of it in reading: the weeke daies, in the morning, at noone, and euening, when we may redeeme the day from the workes of our calling.*

3 *Againe, a due preparation is required, whereunto appertaine: first, the feare of Gods Maiestie, which serues well to correct the pride of reason, and to subdue our affections, and so to fit vs for the schoole of Christ. Secondly, faith in Christ, for that he alone openeth our vnderstanding,* Luk. 24. 45. *that we may vnderstand the Scriptures. Thirdly, great desire in the heart to feede vpon the good word of God.*

4 *The fourth propertie is meditation, which is the life of all good learning, and makes that we haue heard to be our owne: and this is twofold: first of the minde or vnderstanding, discoursing of things read or heard. Secondly of the affection, when liking any thing in iudgement, wee labour that it may worke also vpon our affections. Here this rule is to be noted, that meditation without reading is erronious, and reading without meditation barren.*

5 *The fift helpe here is conference. For if in naturall things, and in all things appertaining to this life, man standeth in neede of the helpe of other men, much more in spirituall things.*

6 *The sixt propertie after reading, meditation, and conference is faith, which he requires as an increase of that aforegoing preparation. We must beleeue in Iesus Christ by a generall faith going before: but we must vse (saith he) all the meanes before named, to increase our knowledge and faith in all particulars after.*

7 *The seuenth is practise: for this is a good way to increase our store, to put to good vse that mediocritie of knowledge, and gifts we haue receiued. And assuredly according to Christs words, we see by duly experience their gifts decay, which put them not in practise.*

8 *The*

8 *The eight rule or propertie is prayer and thankesgiuing. With this he wils vs to begin, to continue, and to end this whole worke. Like as wee haue no title to meate and drinke without prayer: so (saith he) they bee impudent that doe touch Gods booke without prayer. And here he requires also a spirituall thankesgiuing: for (saith he) if this be needfull for corporall foode, how much more for spirituall, be thankefull for any light and for euery good motion which proceedeth from Gods spirit?* And thus farre the compendious summe of all these treatises.

Now (Right Worshipfull) this holie worke I recommend to your protection: first, because I knew not any in heart more affected towards that reuerend man Master *R. Greenham*, who was the author of them all. Againe, this worke in part appertaines to one of your Worships by a former dedication. And therefore I am the more bold to recommend it thus amplified and inlarged vnto you both. And the rather, for that Gods good spirit hauing so knit your hearts together in the holie faith of Christ, I may not doubt, but that this and the like blessings proceeding from the same spirit, must delight your spirits, and finde grace and acceptation with you. I haue much presumed on your Christian patience: I commend you with all yours to the tuition of the Almightie.

Anno Dom. 1599. *Aprill* 30.

Yours to vse in Iesus Christ:

HENRY HOLLAND.

THE FIRST TREATISE
for an afflicted Conſcience,
vpon this Scripture.

Prouerbs 18.14.

The ſpirit of a man will ſuſtaine his infirmitie: but a wounded ſpirit who can beare it?

THis Scripture is not onely worthie to be grauen in ſteele with the pen of an Adamant, and to be written in letters of gold: but alſo to bee layd vp and regiſtred by the finger of Gods ſpirit in the tables of our hearts. Which ſentence briefly ſpeaketh thus much vnto vs, that what trouble befalleth a man (his minde being vnappalled) he will indifferently beare it out: but if the ſpirit of a man be once troubled and diſmaied, he cannot tel how to be deliuered. And no marueile: for if the minde of man bee the fountaine of conſolation, which miniſtreth comfort vnto him in all other troubles; if that become comfortleſſe, what ſhall comfort it? If it be voide of helpe, how ſhall it be helped? If the eye which is the light of the bodie be darkneſſe, how great is that darkneſſe? If the ſalt which ſauoureth all things be vnſauourie, for what is it good? If the minde which ſuſtaineth all troubles be troubled, how intolerable is that trouble? To the v this the better, I will firſt declare ho v great a puniſhmēt of God this wound of conſcience is. Secondly, I will teach ho v this trouble of minde may bee preuented and auoyded. Laſtly, I will ſet downe ho v Gods children falling in ſome meaſure into this affliction of ſpirit, may be recouered out of it.

The mind caſt downe, what ſhall comfort vs?

Parts to be conſidered.

For

For the first, the grieuousnes of his maladie is seene, either by some due consideration of the persons that haue felt it: or by some wise comparison made betweene this griefe of minde, and other outward griefes incident vnto man.

Persons afflicted in minde.

The persons in whom we may cõsider this wound of spirit, are either meerely naturall men, or such as be renued by the spirit of God. The men meerely naturall are either the Heathen, such as neuer knew God in Christ, or carnall professors, such as haue not professed Christianitie aright. If we looke among the Heathen, how many of them haue willingly gone vnder pouerty and haue been content to vnburthen themselues of all worldly treasures? How some of them (whilest their mindes were not dejected) haue suffered imprisonment, exile, and extreame tortures of body? rather then they would betray their countries? How many of them haue deuoured many iniuries, and borne outward troubles, with some ease and with no resistance, whilest their mindes were at libertie? And yet looke not into the meanest, but the best and most excellent men among them, euen their wise Philosophers, sweete Orators, and exquisite Poets; who in bearing and forbearing thought the chiefest point of vertue to consist; and ye shall see, when once some great distresse of mind did wound them, some would make an end of it by preparing a cup of deadly poyson: some would violently and voluntarily run on the enemies pikes: some would throw down themselues frõ high mountaines: some would not sticke to stab most monsterously their owne bodies with daggers, or such like instruments of death: al which mẽ would seeme to haue great courage in sustaining many harmes, so long as their mindes were not ouermastered. But when their diuine and supreme essence (which they acknowledged to be God, did by his power crosse and ouerturne their wittie deuises and headstrong attempts, so as without hope of remedie they were hampered in pensiuenes and sorrow of minde: then not being able to turne themselues vnder so heauie a burthen, they shrunke downe, and by violent death would rid themselues of that disquietnes and impatience of their troubled mindes.

The courage of heathens, not disquieted in mindes.

But let vs come neerer; and whether we behold the Papists, or the Familie of loue, or the common sort of Christians, wee shall see they will passe quietly through many afflictions, whether

ther for that they haue a ſpirit of ſlumbering and numnes caſt vpon them, or whether becauſe they haue brawned themſelues through ſome ſenſeleſſe blockiſhnes, as men hewen out of hard oakes, or grauen out of marble ſtones I know not: But yet when the Lord ſhall let looſe the cord of their conſciences, and ſhall ſet before their faces their ſinnes committed; ſee what fearefull ends they haue, whileſt ſome of them by hanging themſelues, ſome by caſting themſelues into the water, ſome by cutting their owne throates haue ridde themſelues out of theſe intollerable giftes. Now wherein is the difference that ſome die ſo ſenſelelly, and ſome diſpatch themſelues ſo violently? Surely the one feeling no ſinne, depart like brutiſh ſwine; the other ſurcharged with ſinne, die like barking dogs. Papiſts diſquieted in minde.

But let vs come to the children of God, who haue in ſome degree felt this wound of minde; and it will appeare both in the members and in the head, of al burthens to be a thing moſt intolerable to ſuſtaine a wounded conſcience. And to begin, let vs ſet in the firſt ranke Iob, that man of God cõmended vnto vs by the holy Ghoſt for a myrror of patience; who although for his riches he was the wealthieſt man in the land of Huz; for his authoritie, might haue made afraid a great multitude; and for his ſubſtance was the greateſt of all the men in the Eaſt: yet when the Sabeans came violently and tooke away his cattell; when the fire of God falling from heauen, burnt vp his ſheepe and his ſeruants; when the Caldeans had taken away his Camels; when a great winde ſmote downe his houſe vpon his children, although indeede he rent his garments, which was not ſo much for impatience, as to ſhew that he was not ſenceleſſe in theſe euils: yet it is ſaid that he woriſhipping bleſſed the name of the Lord, ſaying: *Naked came I out of my mothers wombe, and naked ſhall I returne thither: The Lord gaueth, and the Lord taketh away, bleſſed be the name of the Lord.* But behold when at the ſtrange conference of his comfortles friends, his minde began to be agaſt, which was not ſo in all his former triall; when his conſcience began to be troubled, when he ſaw the Lord faſten in him ſharpe arrowes, and to ſet him vp as a Butte to ſhoote at; when he thought God cauſed him to poſſeſſe the ſinnes of his youth, this glorious patterne of patience could not beare his griefe; he was heauie, and now may commend the Iob.

Dauid. Ezekiah. Ieremiah.

image of a wounded ſpirit, to all that come after. Dauid, a man choſen according to the Lords own heart: Ezekiah, a pure worſhipper of God, and carefull reſtorer of true religion: Ieremiah, the Prophet of the Lord, ſanctified and ordained to that office before he was formed in his mothers wombe, were rare and ſingular in the graces and fauour of God: yet when they felt this wound pearcing them with griefe of heart, they were as Sparrowes mourning, as Cranes chattering, as Pellicans caſting out fearful cries, they thought themſelues as in the graue, they wiſhed to haue dwelt ſolitary, they were as bottels parched in the ſmoake, they were as Doues mourning, not able without ſighes and grones to vtter their words, their hearts cloue to the duſt, and their tongues to the roofe of their mouthes.

Chriſt Ieſus, an example moſt comfortable for all afflicted conſciences.

But aboue al (if theſe were not ſufficient to perſwade vs in this doctrine) there remaineth one example, whom we affirme to be the perfect anatomie of an afflicted minde. This is the Lord and Sauiour Ieſus Chriſt the image of the father, ỹ head of the body, the myrrour of al graces, the wiſdome, righteouſnes, holines, and redemption of all the Saints, who ſuſtained the croſſe euen from his youth vpward: and beſides pouerty, baſenes, hunger, did willingly go vnder the great trouble of contempt and reproach, and that among them where he ſhould haue had a right deſerued honour, in reſpect of the doctrine he taught them, and in regard of the manifold myracles he wrought among them; as the healing of the ſicke, the giuing ſight to the blinde, the reſtoring of life to the dead: this vnkindnes neuertheleſſe, did not ſo much ſtrike into him. But at what time he was ſet as a Sacrifice for all, when he was to beare our infirmities, and carie our ſorrowes, at what time he was plagued and ſmitten of God, humbled and wounded for our tranſgreſſions, when he ſhould be broken for our iniquities, and the chaſticement of our peace was vpon him; then he cried out, *My ſoule is heauie euen vnto the death:* Then he prayeth, *Lord if it be poſſible, let this cup paſſe from me.* But how prayeth he? euen with ſweating: how ſweateth he? euen drops of bloud: How long prayeth he? three times: When ends his agonie? not vntill he was dead: What ſaid he being readie to depart? *My God, my God, why haſt thou forſaken me?* Was this for his humaine death, as ſome haue imagined? No, no, wicked men haue dyed without complaint,

complaint, whose patience then might seeme to exceede his; it was his suffering in his humane spirit, which incountred with the wrath of God, his Godhead suppressing it selfe for a while: he suffered indeede many torments in bodie, but much more heauily did the wrath of God lie vpon his soule.

If this consideration of an afflicted spirit in these examples do not sufficiently shew, what a grieuous thing it is to sustaine a wounded conscience: let vs proceede to the comparing of this with other euils which fall into the nature of man. There is no sicknes but Phisicke prouideth for it a remedie; there is no sore but Chirurgerie will affoord it a salue; friendship helpeth pouertie. There is no imprisonment, but there is hope of libertie; Suite and fauour recouer a man from banishment; authoritie and time weare away reproach: but what Phisicke cureth? what Chirurgerie saluеth? what riches ransometh? what countenance beareth out? what authoritie asswageth? what fauour relieueth a troubled conscience? All these banded together in league, (though they would conspire a confederacie) cannot helpe this one distresse of a troubled minde: and yet this one comfort of a quiet minde doth wonderfully cure, and comfortably asswage al other griefes whatsoeuer. For if our assistāce where as an host of armed souldiers; if our friends were ỹ princes and the gouernours of the earth; if our possessions were as large as betweene the East and the West; if our meate were as Manna from heauen; if our apparell were as costly as the Ephod of Aaron; if euery day were as glorious as the day of Christs resurrection: yet if our mindes be appalled with the iudgements of God, these things would little comfort vs. Let experience speake: If a troubled minde impareth not health, drieth not vp the blood, wasteth not the marrow, pineth not away the flesh, consumeth not the bones, if it maketh not all pleasures painful, and shortneth not this life: sure no wisedome can counsell it, no counsell can aduise it, no aduise can asswage it, no asswagement can cure it, no elloquence can perswade it, no power can ouercome it, no scepter will affray it, nor inchanter can charme it. And yet on the contrary, if a man languish in sicknesse, so his heart be whole, and is perswaded of the health of his soule, his sicknesse doth not grieue him: If a man be reproched, so he be precious in the sight of God and his Angels,

True peace of mind how comfortable.

what losse hath he; If a man be banished, and yet doubteth not that heauen is his countrie, and that hee is a citizen among the Saints, it doth not appale him: If a man be in trouble, and findeth peace of conscience, he will quietly digest his trouble. But if the minde be troubled, who dareth meete with the wrath of the Lord of hosts; who can put to silence the voyce of desperation? who will step out and make agreement with the hells to spare vs? who dare make a couenāt with the diuel, that he would lay no claime vnto vs? If thē a good conscience helpeth al euils, and all other benefits in this life, in themselues cannot helpe a troubled conscience; we see it true in proofe, which here is in prouerbe, *The spirit of a man will sustaine his infirmitie: but a wounded spirit who can beare it?*

Againe, in all other afflictions we may haue some comfort against sinne; this is euer accompanied with the accusation of sin. A man may be sicke, reproched, impouerished, imprisoned, and banished; and yet in all these haue a cleere conscience; his owne heart telling him that there is no speciall cause of these crosses in him, but that he may suffer them for the triall of his faith, or for righteousnesse sake and well doing. But when the spirit is wounded, there is still a guiltines of sinne, and when a mans spirit is troubled, he suspecteth all his waies, he feareth all his sinnes, he knowes not what sinne to begin with; it breedes such hurly burlies in him, that when it is day he wisheth for night; when it is night he would haue it day, his meate doth not nourish him, his dreames are fearfull to him, his sleepe oftimes forsaketh him: if he speaketh, he is little eased: if he keepeth silence, he boyleth in disquietnes of heart; the light doth not comfort him, the darknes doth terrifie him.

To prosecute our comparisons; where all other euils are the more tolerable, because they bee temporall, and pursue vs but to death: this not being cured endeth not in death, but becommeth eternall. For euen the heathen men thought that death was the end of all miserie: the perswasion whereof made them (being in some miserie) to make an end of themselues, & hasten their owne death; as Satan doth make many now adaies to doe, who are ignorant of the hels, which is a place of farre greater paines then any they cā suffer in this world whatsoeuer: for a tormented conscience,

science, if before it was begun, is now continued; or if it was not before, now beginneth, and neuer endeth world without end. For though true it is, that sicknes, pouertie, imprisonment or banishment haue ended their tearme in death; yet a wounded heart which was temporall in this life, is now eternall after this life: that which before death was in hope recouerable, is after death made vncurable and vnrecouerable. It is good therefore to consider, if euen in this life the torment of conscience be so fearful; how much more grieuous is it to sustaine it in hel, where that is infinit, which here is finit; where that is vnmeasurable, which here is measurable; where is the sea of sorrow, whereof this is but a drop; where is the flame of that fire, whereof this is lesse then a sparke?

Vnbeleeuers by violent deaths do not end, but begin their torments.

But to shut vp this argument: Some there haue been who throughout all their life time, haue bin free from all other troubles, so as either they felt thē not at all, or else in very final measure, & by ỳ meanes neuer knew what outward trouble meant. As for example, some men there haue bin, who for sicknes neuer knew the headach; for pouertie, neuer knew what want meant; who for discredit, were neuer euill spoken of; who euer put far from them the euil day of the Lord; who made a league with death as it weare, and a couenant with hell; who thought they could crucifie euery crosse, rather then come vnder any crosse: yet they could neuer escape a wounded conscience, either in this life, or in the life to come. True it is, that Gods children by faith and repentance do often escape it, but the wicked, and such as are borne vnto it, as to their sure inheritance, the more they flie from it, the more it persueth thē. If we haue transgressed the Ciuill Lawes, the Iudge by bribes may be corrupted; if a man haue committed some capitall offence, by flying his countrie he may escape the Magistrates hands: but our consciences telling vs that we haue sinned against God, what bribe shall we offer? or whither shall we flie? whether shall we goe from his spirit? or whither shall we goe from his presence? If we ascend into heauen, is not he there? If we lie downe in hell, is he not there? If we flie to the vtmost parts of the sea, is he not there also? There needeth no apparitor to summon vs, there needes no Bayly arraunt to fetch vs, there needes no accuser to giue in against vs; sinne

A tormented conscience cannot flie from God.

will arreſt vs, and lieth at the doore, our owne conſciences will impannell a Queſt againſt vs, our owne hearts will giue in ſufficient euidence, and our own iniquities will pleade guiltie to our owne faces. Thus we ſee both by the experience of them that haue ſuffered the wound of the ſpirit, and by the comparing of it with other euils, what a waight moſt grieuous, and burthen intolerable it is to haue a tormented conſcience.

The ſecond part of the firſt diuiſion.

Now let vs ſhew how we may preuent, and by what meanes Gods children falling into ſome degrees of it (for if it rage in extremitie, it is an euill vnrecouerable) may ſafely and quietly be deliuered from it. And here a iuſt complaint is to be taken vp, and it is a wonder to be marked (if we may wonder at Gods workes) that we ſee many ſo carefull and watchfull to auoide other troubles, and ſo few or none take any paines to eſcape the trouble of minde which is ſo grieuous. We ſee men louing health and loathing ſicknes, in diet temperate, in ſleepe moderate, in Phiſicke expert, skilfull to purge, and to auoide ſuch corrupt humors, which in time may breede (though preſently they doe not bring foorth) ſome dangerous ſicknes: yet to auoide the diſeaſes of the ſoule, no man abateth his ſleepe, no mā abridgeth his diet, no man prepareth phiſicke for it, no man knoweth when to be full, and when to be emptie, how to want and how to abound.

How wiſe many be to preuent many euils, and how few labour to preuent afflictions of mind.

Others caried away with the loue of riches, and very ſlie to fall into pouertie, will not ſticke to riſe early, to take ſleepe lately, to fare hardly, to teare and taw their fleſh in labour by land and by water, in faire and foule weather, by rockes and by ſands, from farre and from neere: and yet to fall into ſpirituall decaies, to auoid the pouertie of conſcience, no man taketh ſuch paines; as though ſaluation and peace of minde, were not a thing worthie the labouring for. Some ambitiouſly hunting after honour, and not eaſily digeſting reproches, behaue themſelues neither ſluggiſhly nor ſleepily; but are actiue in euery attempt, by loue and by counſell, by prudence and proweſſe, by wit and by practiſe, by labour and learning, by cunning and diligence to become famous, and to ſhun a ciuill reproch: yet to be glorious in the ſight of God and his Angels, to fall before the heauens, and in the preſence of the Almightie to be couered with ſhame and confuſion of conſcience, we make none account, as they, who neither

neither vſe any meanes to obtaine the one, nor auoide thoſe occaſions which may bring the other.

Others vnwilling to come within the reach and daunger of the law, that they may eſcape impriſonment of body, or confiſcation of goods, will be painfull in penall ſtatutes, skilfull in euerie branch of the ciuill law, and eſpecially will labour to keep themſelues from treaſons, murthers, fellonies, and ſuch like offences deſeruing the puniſhment of death: yet when the Lord God threatneth the ſeazure both of ſoule and bodie, the attaching of our ſpirits, the confiſcating of our conſciences, the baniſhing of vs from heauen, the hanging of vs in hell, the ſuſpending of our ſaluation, the adiudging of vs to condemnatiō for the breach of his commandements, no man ſearcheth his eternall law, no man careth for the Goſpell, neither the ſentence of euerlaſting diuorcement from the Lord, neither the couenant of reconciliation is eſteemed of vs.

And to reach our complaint one degree further. Behold, the more we ſeeke outward pleaſures & to auoide the inward trouble of minde, the more we haſte and runne into it, and ſuddenly plung our ſelues in a wounded ſpirit ere we be aware. Who poſteth more to become rich, who hopeth leſſe to become poore then the marchant man? who aduentureth great treaſures, who hazardeth his goods, who putteth in ieoperdie his life; and yet ſuddenly he either ruſheth vpon the rocke of hardneſſe of heart, or elſe is ſwallowed vp of the gulph of a diſpairing minde: from which afterwards he cannot be deliuered with a ſhip ful of gold. Wofull proofe hath confirmed, how ſome men (wholly ſet on pleaſures, ſuch as could not away to be ſad, and hedged vp alwaies of godly ſorow) haue had their tables made ſnares, and euen their exceſſe of pleaſures, hath brought exceſſe of ſorowes: and whileſt they laboured to put the euill day farre from them, they haue vſed ſuch follies, as haue been the moſt bitter and ſpeedie hangmen of their fearfull and trembling conſciences. Couetous.

There be ſome of another ſort, who neuerdreaming of a troubled minde, haue had their hearts ſet on nothing but how they might get ſome great fame and renowme: and therefore haue ſlipt into ſuch vaineglorious attempts, & foule flatteries, as they haue not only loſt the peace of their conſciences, but alſo fallen Ambitious.

moſt deeply into reprochfull ſhame, which they ſought to ſhun. Now as the peace of conſcience and ioy of minde is ſuch a treaſure, as the eye hath not ſeene, the eare hath not heard, nor the tongue expreſſed, but paſſeth al vnderſtanding: ſo the wounded ſpirit is ſuch as the eye hath not ſeene it, the eare hath not heard it, nor the tongue vttered: but paſſeth all vnderſtanding. And as they onely know what the peace of minde meaneth, that feele it: ſo they alone can in trueth ſpeake of a troubled minde, that haue taſted of it by experience.

How we may be preſerued frō the wound of Conſcience.

But let vs ſhew what way is to be vſed to keepe vs from this wound of the ſpirit. It is the vſe of Phiſicke, as to cure vs of diſeaſes when we are fallen into them: ſo to preſerue vs from ſicknes before it hath take hold of vs: it is the power of the word, as to aſſwage the trouble of conſcience, whē it doth once preſſe vs; ſo to preuent it before it hath ouertaken vs. It is a chiefe point of worldly wiſdome not to tarie for the vſe of Phiſicke vntill we be deadly ſicke; but to be acquainted with Gods mercifull preſeruations to defend vs from it: likewiſe it is a chiefe policie of a godly Chriſtian, not onely to ſeeke comfort when the agonie is vpon him, but alſo to vſe all good helpes to meete with it before it comes. And we condemne them of follie, who will not as well labour to keepe themſelues out of debt, as to pay the debt when they owe it: ſo it is a madnes not to be as circumſpect to auoide all occaſions, which may bring trouble of minde vpon vs, as we would be prouident to enter euery good way which may draw vs out of this trouble, when we haue once entred into it.

Preſeruatiue againſt afflictions of minde.

The remedies preſeruatiue, are firſt the ſearching of our ſins, and then the examining of our faith.

The ſearching of our ſinnes, is either the due acknowledging of our ſinnes, or the true ſenſe and feeling of our ſinnes. The acknowledging of our ſins, is either of thoſe that be paſt, whether we haue vnfeinedly repented vs of them: or of thoſe which be preſent, whether we be truly grieued for them.

Thirdly, of thoſe ſecret corruptions, which in the courſe of our life are likely to come, whether wee are reuerently afraide of them, and reſolue to ſuppreſſe them with all our indeuour.

Concerning ſins paſt, we muſt call to minde the ſinnes done of old, in our youth, in our middle age, in our old age; that we

iudging

iudging our ſelues, may not be iudged of the Lord; that accuſing of our ſelues, Satan haue no occaſion to accuſe vs; and throwing downe our ſelues before the Lord, he may lift vs vp. For many going quietly away, and ſleeping in carnall ſecuritie (notwithſtanding the ſins of their youth) and neglecting to make conſcience of their ſins done long agoe; ſuddenly haue fallen into ſuch horror of minde, that (the violent remembrance of all their ſinnes ſurcharging them) they, haue been ouerwhelmed.

This examination doth then rightly proceede, when it reacheth to the errors of this life, and to the ſins of our youth; becauſe many men (euen from their childhood, by a ciuill righteous life) hauing eſcaped groſſe ſinnes, wherewith the world could neuer charge them, haue notwithſtanding caried the burthen of their ſecret ſinnes dorſe in their youth. Dauid (Pſal. 25.7.) prayeth the Lord, not to remember the ſins of his youth: Iob (23.6. the man of God) confeſſeth that the Lord writing bitter things againſt him, made him to poſſeſſe the iniquities of his youth. What, ſhall we thinke that Dauid or Iob were giuen to notorious wickednes in their youth? No, they knew they were ſubiect to youthfull wantonnes & vnſtaiednes of their affections; which though it did not burſt out, yet it made them leſſe carefull to glorifie God; which looſenes, the way to leaudnes; which weaknes, the way to ſtrange vanities; which wantonnes, the way to open wickednes, is euen in the beſt of Gods children in the daies of their youth: which being afterwards in the time of their regeneration, brought (as it were) to iudgement, and laid before their conſciences, doth cauſe them to repent. Sinnes of youth.

But here is a thing to be bluſhed at, which maketh mens eares to tingle when they heare it; that many men (farre no doubt frō this true repentance) can largely indeed diſcourſe of the things done in their youth: but in ſuch a brauerie, with ſuch boſtings, and pleaſing of themſelues in the remembrance of them, as beſides that they prouoke others to ſin in the like, and ſet themſelues a flat backbyas againſt repentance, and this chriſtian examination; they ſeem to renue the decaied colours of thoir old ſinnes, with the freſh ſuite of their ſecond pleaſures therein. But alas, what pleaſure haue they in thoſe things, whereof they haue no profit? what profit haue they of thoſe things whereof they ſhould To glorie in ſins of youth.

ſhould be aſhamed? Neither in this ſtreine can we forget the madnes of them, who may ſeeme to ſtep one degree farther towards this examination of ſin then did the former; by thinking that the leauing of ſin, and repenting of ſin is all one. Againſt theſe both daily experience & the word of God doth ſufficiently declaime. Ioſephs brethren (Iacob his ſonnes) who deuiſed euill againſt their brother, put him into the pit, and ſold him vnto ſtrangers; did ceaſe from this crueltie: but yet they are not read to haue remembred their ſins with any remorſe, vntill thirteene yeeres after the ſin was committed; as we may ſee in the proceſſe of the hiſtorie. Dauid had left his ſins of murther and adulterie (as thinking all quiet and well) the ſpace of a whole yeere; after which time (being admoniſhed by the Prophet Nathan) he repented of it. And experience hath tried in many, that haue had ſome working of God in them, that though they left their ſinnes many yeres ago, yet becauſe they repented not truly for them, they haue rebounded vpon them with terrible ſights and fearful viſions, to humble them, and to bring them to a ſerious examination of them, being done and left long ſince. Examples whereof we neede not fetch from farre, ſeeing ſo many preachers as are acquainted with fearfull ſpirits will giue witnes hereof. The fruite of which amazed mindes for ſins alreadie left, is ours, to beware of ſins which are to come. And that other mens harmes may teach vs bleſſed wiſedome, let vs labour not onely to leaue ſin, which one may do for profit, for feare, for praiſe, or for wearineſſe: but alſo to repent of it for conſcience ſake.

The leauing of ſinne is not the repenting of ſinne.

This examination of our ſinnes paſt, muſt be partly of thoſe that we committed before our calling, and partly of thoſe which were done after our calling. Euery man (eſpecially hauing his reaſon reformed by the word of God) wil grant an examination of the life, before our true knowledge of God in Chriſt, to be moſt needfull. But it may be ſome will thinke that we neede not to be ſo preciſe in the ſearching of thoſe ſins, which were after our knowledge. But ſeeing of all other ſins theſe bite ſoreſt, and pearce deepeſt, for that they are aggrauated with all the mercies of God going before, and ſin is then moſt ſinfull, when after we know the trueth, after we haue been deliuered from ſinne, after we haue been inlightened with the grace of God, we haue falne into

Examination of ſinnes after our calling.

into it: I thinke that an examination moſt ſpecially ought to be had of theſe ſinnes: Wherfore to iterate our former examples in a new matter, as we may ſee the former kind of examining of our ſinnes before our calling, in the ſonnes of Iacob: ſo we haue a patterne of the latter in the practiſe of the Prophet Dauid, who at the hearing of his ſin was ſo troubled in his ſpirit, that he could not reſt in the Prophets ſpeech, telling him that his ſin was forgiuen him, but ſtil was diſquieted, as one vtterly forſakē of God, and could finde no comfort of Gods ſpirit in him. For as it fareth often with ſores, it commeth to paſſe in ſins, we are loath to haue our wounds often grated vpon, we cannot ſo well away to haue our ſores rifled, ſeared, and lanced; but fed with healing ſalues: ſo we are hardly brought to haue our conſciences ground, or our ſinnes ranſacked, ſifted, ſearched, and rippid vp; but would ſtill haue thē plaiſtered with ſweet promiſes, and bathed in the mercies of God: whereas it is farre ſafer before incarnatiue and healing medicines, to vſe corroſiue and mundifying waters, without which though ſome ſores may ſeeme to cloſe and skin vp apace, yet they proue worſe, and being rotten ſtil at the core; they haue aboue a thin skin, and vnderneath dead fleſh. In like manner, we would cloake, we would hide and couer our ſinnes, as it were with a curtaine: but it is more ſound Chirurgerie to pricke and pearce our conſciences with the burning iron of the Law, and to cleanſe the wound of the ſoule by ſharpe threatnings, leaſt that a skin pulled ouer the conſcience for a while, we leaue the rotten corruption vncured vnderneath; and ſo we be conſtrained to cry out of our ſins openly. As it is a follie then to diſſemble our ſores whileſt they be curable, and after to make them knowne when they be growne vncurable: ſo it is as great follie to diſſemble our ſins whileſt they may be remedied, and ſo after be conſtrained with ſhame to blaze them abroad when thou maiſt thinke them remedileſſe. But of this by the way, becauſe we ſhall more largely touch it in the laſt part to come.

Sinnes like ſores.

Couer not thy ſinnes.

It is ſufficient to commit ſinne before knowledge, but after ſome good light of the ſpirit to ſinne, breedeth either hardnes of heart, or a troubled ſpirit; both which we ſhall auoide, if in truth we be carefull to watch ouer our affections, and beware that after our deliuerie we fall not into ſinne againe.

Sinnes after knowledge.

Seuerall

Seuerall men ſubiect to ſeueral ſins, haue their ſeueral checks in their conſciences: ſome are ouercome with wrath, and yet after the moodie fit they can tell that the wrath of man doth not accompliſh the righteouſnes of God: ſome are ſubiect to luſt, & afterwards they ſay, it profiteth them nothing: ſome are giuen to a continual courſe of vanitie, who notwithſtanding can ſay, that mans life hath another end: ſome ſlip deeply into worldlines, & yet they be often wakened with moſt terrible checkes of conſcience. Well, bleſſed are they whoſe hearts be truly grieued; and let them beware that make daliance with ſin: for either hardnes of heart will ouertake them, or a troubled conſcience will confound them. Wherefore it comes to paſſe, that many ſpending their bodies on luſt, lament ỹ euer they ſo abuſed their ſtrength: many gruē too much to the pleaſure of this life, had griefe come vpon them, to remember how they haue ſpent Gods graces, lauiſhed his good gifts, & miſpent their time; or elſe, if they haue not this griefe, they fall into voluptuouſnes, and draw ſuch a thicke skinne vpon their hearts, as will cauſe the ſtrongeſt denouncings of Gods iudgements to rebound, be they driuen on neuer ſo hard. And ſure it is the ſin of this world, that men being controled in their cōſciences, whilſt they are a praying, & feele a ſecret charge laied againſt them, to beware of guile in buying and ſelling; either haue theſe checkes leſſe and leſſe, and ſo they grow to be prophane; or elſe afterward they are wonderfully wounded, ỹ they haue bin ſo worldly, ſo greedily purſuing earthly things; ſo coldly procuring heauenly things. Thus euen our priuy thoughts (not profited by) are breeders of farther trouble.

A bleſſed thing to be awaked and grieued by checks of conſcience.

Now the remedie againſt this trouble is willingly & wittingly not to cheriſh ſin, to wiſh that the miniſter ſhould touch our moſt priuie and ſecret ſins, to be glad priuately to be admoniſhed, to profit by our enemies whē they do reproach vs: and rather to deſire (in ſuch a caſe) to be hūbled, thā to ſuffer our ſelues to be flattered. This trying of our ſelues muſt yet ſtretch it ſelfe further, not only to the committing of euil, but alſo to the omitting of good. As when (after ſome good working and feeling of the ſpirit) we begin to fight and conflict with our owne conſciences, ſaying: though I muſt pray, I muſt haue time alſo to prouide for my family: if I go to heare the word of God ſurely I ſhal be

Remedie.

Sinnes of omiſſion.

be in danger to loſe this profit: if I thus attend vpon the exercises of religion, I ſhall be cut ſhort in the vſe of my pleaſures. Wherefore it ſhall be good to ſearch our hearts, not only in the careleſſe not vſing of the meanes; but alſo in the negligent watching ouer the fruites of the meanes: ſaying to our ſelues in this manner; I haue heard a Sermon, but (alas) without any feeling or working vpon my affections; I haue been praying but with no power of the ſpirit; I haue receiued the Sacrament, but without thoſe ioyes glorious and vnſpeakable, which I was wont to taſte of; I ſaw the diſcipline of the Church executed, but without any feare of ſinne at all in my ſelfe, or compaſſion to the member cenſured.

And here I dare from my own obſeruation aſſuredly affirme, Note. that outward ſinnes haue not been at ſometimes ſo grieuous to Gods childrē, as that they haue ſometimes vſed the meanes with little reuerence and with leſſe fruite. And no marueile, we ſhall ſee many men at ſometimes, not ſo much grieued for their ſickneſs it ſelfe, as for that they haue either willingly neglected the meanes which might haue preſerued their health, or that they haue abuſed the phiſick that might haue reſtored their health to thē againe. In like maner (I ſay) it fareth with thē, who either vnreuerently haue refuſed ỹ meanes, which ſhuld keep their ſoules from ſurfetting: or elſe vnthankfully haue abuſed thoſe helpes, which might haue recouered them againe. From hence it commeth, that ſome mē are as much grieued for not vſing their good gifts to the benefit of Gods Church, as others are troubled for peſtering the Church with vnprofitable corruptions: or as we ſhall ſee a rich man ſometimes as much humbled for not giuing money to the poore, which he might haue done, as for heaping vp riches falſely, which he ought not to haue done. And thus many (hauing receiued good gifts and graces from the Lord) are ſeaſoned and ſanctified by afflictions; whereby they are taught to put their gifts in vre, & to offer their ſeruice to Chriſt: and others are forced to hide their gifts, which cannot be without ſome decay of Gods glory, without offence to the weake, without the loſſe of many ſoules, which otherwiſe might be wonne to the Goſpell, and without ſtrengthening the hand of the aduerſarie to ſlander our darke and dumbe profeſſion. All which things will in the end bring terror of mind: becauſe if the Lord cannot work vpō vs by taking

The negligent vſe of the meanes of ſaluation.

taking away goods, friends, credit, wife, children, or ſuch like, to bring vs to repentance; he will ſurely whip our naked conſciences, he will enter euen into our very entralls, and pearce our ſecret bowels. As we muſt examine our ſelues thus for ſins of time paſt, and preſent, ſo muſt we vſe this practiſe in ſin to come: and this is very needfull. For were it ſo, that our life and conuerſation were ſuch, as neither before nor after our calling, man could iuſtly accuſe it; yet the hidden corruption of our nature, may threaten ſome hainous downefall in time to come. Which hath made men of very good report and conuerſation to hang downe their heads, & feare their ſecret hypocriſie, as that which may breake forth to the ſhame of all their former life, in time to come.

Secret corruption.

But becauſe we forgat to ſpeake of thē, that in the examining of their liues paſt, are much grieued for the want of ſincerity, and for priuie vaine glorie in themſelues; let vs before we goe to the ſearching of our hearts in ſin to come, ſpeake ſomewhat of this. Men troubled for this priuie pride are either touched, or not touched. If the vaile of ſinne was ſo great in them, that it hid Chriſt from them; it is the good will of God, that by this ſight of their ſecret ſinnes they ſhould come to ſee the righteouſnes that is in Chriſt Ieſus, and ſo they ſhall the better be kept from being iuſticiarie Phariſees. For when being a long time well brought vp, and leading a ciuil life, the diuell would perſwade vs of ſome inherent righteouſnes in vs; it is the wiſdome of our God to touch vs with the conſcience of moſt hidden corruptions, as alſo to certifie and make knowne vnto vs, that euen from our birth there was a ſecret ſeede of ſinne in vs, which (without the Lord watching ouer vs) would ſurely haue broken forth to his diſhonour. As for them which haue had ſome working in them, and yet are often plunged with ſore diſtreſſes, this trouble commeth to them for two eſpeciall cauſes, either for ſome hypocriſie, that they did more in ſhew than in trueth: wherefore the Lord bringeth them backe againe to ſee their corrupt proceedings, & that they may know all their religion to be but hypocriſie, and all their righteouſnes to be but vnrighteouſnes: or for ỹ abuſing of their knowledge, in that they made it but a maske to iuggle in, & that they made their affections to fight with their owne iudgements. We muſt remedy this, by not thinking of our ſelues aboue that which

Iuſticiarie. Phariſees.

Affections fighting againſt iudgement.

is meete, and by labouring to embrace the trueth in trueth. And here let vs note, that many of Gods childrē accuſe themſelues of hypocriſie, when indeed they offend not in it, (for the moſt righteous perſons are their owne greateſt accuſers) and yet the accuſation doth iuſtly ariſe from ſome fault on their partes: for though they haue done things in trueth, yet becauſe with trueth they laboured not to ſee their ſecret corruptions, in ſome other matters, they ſuſtaine this trouble of minde. So that there is nothing harder then to ſift and ſearch our hearts to the bottome, whether we reſpect our ſins paſt or our ſins preſent, whether we looke to our priuie pride, hidden wants, or ſecret corruptions.

Examination hard.

And to returne from whence we digreſſed, to the examinatiō of our hearts, in ſins to come: let vs obſerue that in Gods children there is ſuch a ielouſie, as they tremble at the very firſt motions, and quake at the leaſt occaſion of ſin, although becauſe vice will ſit in reſidence very neere vnto vertue, there may be in them ſometime too much ſcripulouſnes. This feare cauſeth the deareſt of the Saints of God to reaſon on this ſort: O Lord, I ſee now many excellent in gifts, and conſtant in profeſſion for a long time, whoſe ende hath not anſwered their beginnings, whoſe deaths weare not like to their liues, this is true, whether we looke into ỹ word or into the world: and it is a thing that may much humble vs. For though we may remember what we haue bin, and know what we are; yet who cā tel what may come vnto him hereafter.

Returne to ſins to come.

The godly ielouſie of Gods children.

Oh that the ſerious meditation hereof would dwell long vpon our conſciences: that with an holy ielouſie we might preuent the ſinne that is to come. But alas, there be ſome venterous knights which thinke it no maſterie to offer themſelues to masking, minſtrelſie and daunсing, nor to run into quarrels, braules and contentions, as though they had their eares, their eyes, their hands, & their feete in their owne power, and at commaundment to vſe and gouerne as themſelues liſt. Howbeit, Gods children better fenced with his grace, than thoſe bold bayards, are afraid of theſe occaſions: as knowing full well, that their eyes may ſoone be prouoked to luſt, their eares may quickly liſten vnto vnchaſt delights, their hands may ſuddenly ſtrike a deadly blow, and their feete may eaſily be ſnared in carnal pleaſures. Beware O man, be circumſpect O woman, that thou proſtitute not thy ſelfe to too much

Take heed to our libertie.

much libertie: for although in comming to such lasciuious and contentious places thou diddest purpose none euill; yet for thy ventring without warrant, thou maist be ouer the shoes in sin, and plunged in some wicked attempt ouer head and eares, ere thou beest aware. And because vice is so cõfine vnto vertue, beware also of superstition: for still the enemie laboureth either to make thee too hardie in sinne, or else he will cause thee to be too fearfull and superstitious; either he will puffe thee vp with presumption, or assault thee with desperation. To these tentations our nature is very pliable: first to presumption, as may appeare by our common speech; tush, the preacher is but a man as I am, I am sure he hath infirmities as others haue; we are no Angels, our nature is corrupt, we are but flesh, I am sure you would not haue vs Gods. Thus the diuell commeth to tempt; but he apparrelleth himselfe in another suite when he commeth to accuse, and then of a flye he makes an Elephant; of the very smallest pricke of a pin, a globe of the whole earth; of a molehil a mountaine: and presseth sillie soules with feares and terrors, that they know not how to winde out themselues. If he cannot bring them to make no conscience, where they should make conscience, he will labour to bring them to make conscience where they neede make no conscience. He careth not whether thou wilt be remisse or superstitious, so thou be one of them. If he cannot get you to follow the Epicurisme of the world, as Libertines in diet and apparell; he will make you so precise, as to thinke it a hainous sin, to eate one bit of meate, or to weare one rag of cloath more then for necessitie. How needfull therefore it is to saile with an euen course, we may coniecture by other things which will bewray the corruption of our nature.

The diuell tempting.

The diuell accusing.

Note.

Boldnes in plague.

In the time of a plague we shall see some will be so bould, that without any lawfull calling or godly warrant: they will rush into places infected; and then falling sicke, their conscience prickes them for their tempting of God by an vnaduised boldnes, in the houre of their death.

Others plunged as deeply in a quite contrary extremitie, are too fearfull when they doe but heare of the sicknesse; and for verie feare haue been brought to deaths doore, onely by imagining themselues to haue bin infected, when they haue bin most free,

free, who oftentimes haue euen died, and that without any naturall cause that euer could bee knowne, but onely through immoderate feare, and the iudgement of God comming vpon them for their infidelitie and vnbeleefe. Thus it is with vs in Christianitie, in that as wel the oppressing our selues with too much feare to bee ouercome, as the carnall securitie, in not fearing to bee ouercome, may bring sin vpon vs. God his children must labour for a measure, and that must be sought for in the word, which wil teach them how they shall neither decline on the right hand, nor on the left; but will guide them in the narrow way, shewing in euery thing what is vertue, what is vice; what is the meane, what is the extreme.

Among many examples, let vs consider of zeale, a most pretious vertue in Christianitie, so long as it is free from the extremities. Otherwise if wee bee cold in zeale, it is a sinne on the left hand: if we bee zealous without knowledge, it is prepostorous, and becommeth a sinne on the right hand. Zeale.

But can wee not come to some perfection? No, if you vnderstand it for an absolute vnspottednes; albeit to that perfection which the Scripture taketh for soundnes, trueth, and sinceritie of heart, which is voide of careless remisnes, wee may come. Neither doth the Lord deale with vs after our sinnes, nor reward vs after our iniquities: in whose eyes the most glorious actions of men, are but as waters flowing purely from the Conduit, but defiled by passing through a filthie channell. Wherefore hauing these imperfections, let vs not seeke to bee more righteous than we can be; saying for euery error of this life, Oh, I am none of God his sonnes, I am none of his daughters: for I cannot finde that perfection in me which is to bee required. But let vs comfort our selues in the trueth of our hearts, and singlenes of our desires to serue God, because he is God; and so we shall be accepted of God. What perfection we haue in this life.

I speake this to this ende, that poore soules might haue comfort, and know that if they abhorre sinne as sinne, if they examine themselues for it, if they groane vnder it, if they mislike themselues for it, if they feare to fall into it; the Lord will not pursue them with the rigor of his law, but will giue them the

ſweetnes of his promiſes; they are no more vnder the curſe, but vnder grace.

A ſcrupulous feare.

But further to inforce our exhortation, to auoide too ſcrupulous a feare, which hindereth the true examination of our harts: let vs thinke that it happeneth in the ſpirituall conflict as in ciuill warres. We reade that many cities lying in great ſecuritie, haue ſuddenly both bin aſſaulted and ouerthrowne; as alſo how ſome Countries (too much negligent in the meanes) through an exceſſiue fearfulnes, haue incouraged their enemies with more greedie violence to pray vpon them. With which kind of ſtratagems our aduerſary the diuell being well acquainted, doth often practiſe this policie. If hee ſee vs without all feare too quietly to reſt in our ſelues, hee thinketh his aſſault muſt needes bee the ſtronger, becauſe our reſiſtance is the weaker. Againe, if he deſcrieth in vs a cowardly feare and fainting of heart, before wee once begin to ioyne battell with him; hee will ſet vpon our immoderate feare, and as villainouſly as ſuddenly ſtab vs to the heart, and make a preſent ſpoyle of vs.

Common practiſe doth further teach vs, that when wee can heare the word without all trembling at God his iudgements, when we can pray without all feare before the maieſtie of God, when wee can come to the diſcipline of the Church without all reuerence of the ordinance of the Lord; all is in vaine. Againe, let vs heare with too much trembling, and wee ſhall learne nothing; let vs pray with too ſeruile a feare, and our worſhipping of God will be without all comfort and vncheerefull. Thus if we neither leſſen ſinne that is ſinne indeede, neither make ſinne of that which is not ſinne in trueth, it is good to proceede to this three-folde examination, and to lay the edge of this doctrine more neere our affections, becauſe many will bee found in this ripenes of knowledge and barrennes of conſcience, to ſpeake, diſpute and declame of all theſe things very skilfully, which flickring in the circumference of the braine, and not ſitting at the ground of the heart, doe ſeale vp a more iuſt ſentence of condemnation againſt them. To helpe this euill, we muſt meditate deeplier of the Law and of the Goſpel, together with the appurtenances of them both, that finding our ſelues farre from Gods

bleſſings,

bleſſings, promiſed to the keepers of the law, and ſeeing our ſelues neere to the curſes due to the breakers of the law, we may raiſe vp ſome ſenſe of ſinne in our ſelues. Yet herein wee muſt not ſtay our foote, but giue a further ſtride: for whereas many by a diligent view of the law, haue come to the ſenſe of ſinne in themſelues, and ſaw plainly their owne condemnation: yet becauſe they laboured not to ſee the guiltineſſe acquited by the remiſſion of ſinne in Chriſt, they plunged themſelues into a bottomleſſe ſea of ſorrowes. Others hauing paſſed theſe degrees, and hitherto made theſe ſteps to auoid the wound of conſcience, haue come alſo too ſhort, and miſſed of the marke: when becauſe beſides the ſenſe of ſinnes pardoned by the death of Chriſt, they felt not alſo the vertue of his paſſion crucifying ſinne in them, but ſaw that with the remiſſion of ſinne was not ioyned the mortification of ſinne; they feared that there was no forgiuenes for them, but ſtill languiſhing with ſorrow, they thought themſelues to ſtand charged with their former guiltines. Yea, and which is more, for that ſuch men haue not truly been inſtructed, nor ſurely haue been grounded in the doctrine of Chriſts death and reſurrection, that is, for that they ſaw not as well power flowing from his death to ſlay ſinne in them, as vertue to pardon ſinne in them: for that they felt not as well ſtrength to ſanctification, ſtreaming from the riſing againe of Chriſt, as they were perſwaded of iuſtification and righteouſneſſe therein: they haue line ſtill bleeding at the heart, in ſuch ſort, as the wound of griefe could hardly or neuer be ſtaied and ſtanched. Wherefore let vs ſtrengthen our weake ſoules with this ſixe-fold corde of conſolation, againſt theſe bitter aſſaults. Let vs firſt labour to know ſinne: then to ſorrow for ſinne: after to feele our ſinnes in Chriſt forgiuen: further, to looke for power to crucifie the ſame: then to lay hold on iuſtification by his reſurrection: and laſtly, hope for ſtrength to proceede from thence, to further vs in ſanctification and holines of life, euen vnto the end. And thus much briefly for the ſecond thing, which we matched in companie with the examination of ſinne, euen the triall of faith: both which rightly vſed, ſhall in ſome meaſure ſafegard vs from the trouble of an afflicted minde.

Remiſsion of ſinne & mortification of ſinne goe together.

Sixe points which muſt be knit together.

1
2 3
4
5
6

The third part of the first deuision.

Now let vs haſten to the third part of our diuiſion, to ſhew how Gods children being fallen into this wound of ſpirit, may be helped out of it: which (God willing) we will alſo performe, after we haue anſwered a neceſſary obiection, which (in the former part) might ſeeme to incounter againſt vs. There is no man but will grant, that Dauid, Iob, and others of the Saints of God, had a ſight of their ſinnes, a ſorow for their ſinnes, and a taſte of the remiſſion of their ſinnes: how then commeth it to paſſe, that theſe men were ſo troubled in minde?

To this I anſwere, that their trouble ſo befell them, either for failing in ſome of theſe former things; or elſe they were rather afflicted for triall of their faith, than for puniſhing of ſinne in them. And therefore bee it alwaies prouided, that wee thinke not euery conflict of conſcience, continually and chiefly to bee for the purſuing of our ſinnes: but ſometimes and principally, that it commeth for the triall of our faith: and yet ſecondarily, or leſſe principally, for the ſcourging of ſinne, as wee may ſee in Iob. Whereupon let all men bee admoniſhed, when they ſee good men thus humbled and throwne downe in minde, to lay their hands on their mouthes from ſaying; Surely theſe men are but hypocrites, doubtleſſe theſe men bee great ſinners, the Lord hath found out their hypocriſie. For good reaſon there is, that ſuch ſilence ſhould bee vſed: for that the Lord may as well make triall of their faith, as take puniſhment on their ſins. For if ſuch affliction ſhould alwayes and chiefly bee ſent for ſinne, then it ſhould follow that all others as they exceeded them in ſinne, ſhould alſo exceede them in the puniſhmen of ſinne.

The godly afflicted.

But now comming to the ſaluing of this ſore, I ſhall ſeeme very ſtrange in my cure: and ſo much the more be wondered at, by how much in maner of proceeding I differ from the moſt ſort of men herein. I am not ignorant, that many viſiting afflicted conſciences, cry ſtill; Oh comfort them, oh ſpeake ioyfull things vnto them. Yea, there be ſome, & thoſe of the moſt learned, who in ſuch caſes are full of theſe and ſuch like ſpeeches: Why are you ſo heauy my brother? why are you ſo caſt downe my ſiſter? Be of good cheere: take it not ſo grieuouſly: what is there that you

you ſhould feare? God is mercifull, Chriſt is a Sauiour. Theſe be ſpeeches of loue indeede: but they often doe the poore ſoules as much good herein, as if they ſhould powre cold water into their boſomes; when as without further ſearching of their ſores, they may as well miniſter a maladie as a medicine. For as nutritiue and cordiall medicines are not good for euery ſick perſon, eſpecially when the bodie needeth rather a ſtrong purgation, than a matter reſtoratiue; and as incarnatiue medicines may for the time allay the paine of the patient, but after the griefe becommeth more grieuous: ſo the comfortable applying of Gods promiſes are not ſo profitable for euery one that is humbled, eſpecially when their ſoules are rather further to be caſt downe, than as yet to bee raiſed vp: ſo thoſe ſugred conſolations may for a while ouer-heale the conſcience, and abate ſome preſent griefe; but ſo as afterwards the ſmart may bee the ſorer, and the griefe may grow the greater. Hereof inſueth this effect, that comfort ſeemeth to cure for a while, but for want of wiſedome in the right diſcerning of the cauſe, men miniſter one medicine for an other; and ſo for want of skill, the latter fit grindeth them ſorer then the former. Some there bee, who without all precept and practiſe will be their owne Phiſitions: and theſe, ſo ſoone as the fit commeth vpon them, think it the beſt to chaſtiſe and to chaſe away their ſorow, by drinking at tauernes, by minſtrelſie, in merie companie, by purging melancholy in taking phiſicke: all which may ſeeme to weare away the paine for a while, but yet after it biteth more deeply, when the burning feuer of their ſpirits ſhaketh them with a ſecond recourſe: and for that before they were not truly ſearched, purged, ſeared and launced, it commeth to paſſe, that the ſecond relapſe is more daungerous then the firſt impreſſion.

The vaine ſhifts of ſome, in afflictions of minde.

To come to our purpoſe, we muſt know that all griefes are either confuſed or diſtinct: and ſure it is that the mind is appalled, either for ſome cauſe knowne to vs as certaine, or for ſome thing vnknowne to vs and vncertaine. To them which are troubled with ſuch blinde griefes, whereof they can ſee no reaſon, as often it happeneth to Gods children in ſecret prouidence, who either neuer knew God, or elſe had but a generall knowledge of him. I

answere, that as I denie not Phisicke to be ministred, if it in part proceede from a naturall cause: so I require the word especially to shew the principall and originall cause to begin in the soule. And this I doe the rather, because I would haue wisedome both in considering the state of the bodie, if neede require; and in looking chiefly to the soule, which so few thinke of. If a man troubled in conscience come to a Minister, it may be he wil look all to the soule, and nothing to the bodie: if he come to a Phisition, he only considereth of the bodie, and neglecteth the soule. For my part, I would neuer haue the Phisitions counsell seuered, nor the Ministers labour neglected; because the soule and body dwelling together, it is conuenient, that as the soule should bee cured by the word, by prayer, by fasting, by threatning, or by comforting; so the bodie also should be brought into some temperature, by Phisicke, by purging, by diet, by restoring, by musick, and by such like meanes; prouiding alwaies that it be done so in the feare of God, and wisedome of his spirit, as we think not by these ordinarie meanes to smoother or smoke out our troubles; but as purposing to vse them as preparatiues, whereby both our soules and bodies may be made more capable of the spiritual meanes to follow after.

Note well.

As we require these things to be the matter of our Ministerie in such a perplexitie: so we would wish the persons ministring to be men learned and of sound iudgement, wise, and of godly experience, meek and of most louing spirits. For when the troubled patient shall bee well perswaded of our knowledge and discretion, and therewithall shall perceiue vs to come in tender and louing affection, I think an enterance is made, and all preiudice is taken away, so as we may the more freely work vpon the conscience, first bringing them to the sight of sinne, as to some cause of their trouble. Herein wee must labour to put away all confusion and blindnes of sorrow, endeuouring by wisedome to bring the parties wounded to some certaine obiect and matter of their trouble, and so draw out of them the confession of some seuerall especiall, and secret sinne; I say seuerall and secret sinne, because I know, how many (through a palpable blindnes or disordered discerning of sinne) talke nothing so much as of sinne; and yet they

Meete comforters.

they either cannot diſcry ſeueral ſins, or they wil not be brought to acknowledge their ſecret ſinnes: whereof the one proceedeth of the ignorance of the law of God, and the other of ſelfe-loue, which maketh vs lothe euen our trauell of minde, to ſhame our ſelues.

Now that the confeſſion of particular ſinnes is requiſite, it may appeare by the two and thirtie Pſalme, wherein (being a Pſalme of inſtruction, concerning the forgiuenes of ſinnes) the Prophet (by his owne experience) teacheth vs, that he could finde no reliefe of his ſicknes, vntill hee had remembred, and made confeſſion of his ſinnes. Pſalm. 32.

What? ſhall wee thinke that the Prophet of God (taught ſo wonderfully by the word and by the ſpirit) did not ſee his ſinnes before? Be it farre from vs. Rather let vs know that hee had not ſeuerally and particularly ripped vp his ſinnes before the Lord, in a ſeuerall confeſſion of them. Which though the Lord knoweth farre better then we our ſelues, yet ſuch kinde of ſacrifice is moſt acceptable vnto him. Confeſsion of ſpeciall ſins.

Now if in this trouble the perſons humbled cannot come to the particular ſight of ſin in themſelues; it is good to vſe the help of others, vnto whom they may offer their harts to be gaged and ſearched, and their liues to bee examined more deeply, by hearing the ſeuerall articles of the law laid open before them, wherby they may trie the whole courſe of their actions. For (as wee ſaid before) the groſſeſt hypocrites will generally complaine of ſinne: and yet deale with them in particular points of the particular precepts, and proue them in the applying of things to bee done or not done to their owne conſciences; and wee ſhall ſee many of theſe poore ſoules toſſed to and fro, now floting in ioyes, now plunged in ſorowes, not able to diſtinguiſh one ſinne from another.

Now, when we ſhall ſee the wound of the ſpirit to ariſe of any certaine and knowne ſinne, it is either for ſome ſinne alreadie committed, wherein we lie; or elſe for ſome ſinne as yet not committed, but whereunto we are tempted. For the former: It pleaſeth God oftentimes to bring old ſins to mind, when we had not thoroughly repented of them before; that ſo (as it were) repre-

senting them to vs afresh, we might fall into a more misliking of them. And yet herein is not all, to mislike our selues for some particulars, although it be good to be occupied about some especiall sinnes: for as it is not sufficient for the auoiding of hypocrisie, to see sinne generally; so it is not enough to eschue the deceiueablenes of the heart, euer to be poring busily in one particular, and to be forgetfull of our great and generall sinnes. But let vs learne by the particulars to passe to the generals. When any such one sinne then doth pursue thee, rest not onely therein, but say thus rather to thy selfe; Oh Lord, is this one sinne so grieuous? and doth my God punish this one sinne so sorely? How great then should be my punishment, if thou shouldest (O Lord) so deale with me for all my other sinnes. Let vs labour to haue a sense both of generall and of particular sinnes, least in time our griefe passe away without fruite, whilest that not being displeased as well with one sinne, as with another, wee either looke too superficially to generals, and not to particulars; or else too superstitiously obserue particulars and not the generals.

Not to eye one sin only, and to forget the rest.

Concerning those sinnes whereunto we are tempted, as when a man is moued to thinke blasphemously of God the father, or to doubt whether there be a Christ or no, or to imagine grossely of the holy Ghost, or to deny GOD, or to doubt of the Trinitie, or to bee moued to murther, adulterie, or such like: in which temptations hee feeleth Gods spirit to checke him for them, so as hee knoweth not in this case what to doe: for that on the one side hee dares not listen willingly to these fearefull and monsterous temptations; and on the other side, he feareth least in time by long sute, he might fall into them; or at the least for that hee seeth not how to bee deliuered from them: I suppose these motions are not so much to bee disputed with, as wee by them are to bee prouoked to more instant and extraordinarie zeale of prayer.

Surely these are dangerous temptations, and therfore are not to bee kept close, which our nature will easily encline vnto: but particularly are to bee confessed of vs. For the diuell will come sometime to thee, to keep thee still in a generall acknowledging of sinne, and vrge thee on this manner; Surely thou must needs doe

doe this ſinne, thou ſeeſt thou canſt haue no eaſe, vntil thou haſt conſented, thou art ordained to it: the reaſon why thou art thus inceſſantly tempted, is becauſe thou doeſt not thus take thy pleaſure. Goe too, deny God, beleeue not his word: it is but a policie to keepe men in awe; Religion is no ſuch matter as men make it. Thus for feare of yeelding on the one hand, and for ſhame of diſcloſing the temptations on the other hand, many men haue pined away, and almoſt haue been ouercome by them. If wee ſhould diſcloſe this (ſay theſe men) what would people ſay of vs? they would count vs Atheiſts, they would think vs the wickedeſt men in the world.

Secret motions vnto ſin.

Well, for our inſtruction and conſolation herein, let vs learne that theſe kindes of temptations, are either corrections for ſome ſinnes paſt, or puniſhments for ſome ſinne preſent, or forewarners of ſome ſinne to come. We ſhall ſee many tempted to adulterie, who (no doubt) cannot bee brought to commit it; and yet becauſe in their youth they haue committed it, and not repented of it, it comes to them againe. The like may be obſerued in theft, in gluttonie, and in other temptations, which are not ſo much ſent vnto vs, preſently to ouercome vs, as to put vs in minde, that ſometime heretofore we hauing bin ouercome with them, ſhould now repent for them. Sometime a man ſhall lie in ſome ſinne, whereof when he will not be admoniſhed, neither by the publike nor priuate meanes, and then ſome other ſtrange temptation ſhall fall vpon him, differing from that wherein hee preſently lieth, to admoniſh him of that other ſinne. As when a worldling ſhall bee tempted to adulterie, a thing which he hath no deſire to doe; yet it is to make him looke to his worldlines, whereof he hath ſo ſtrong and through a liking: whereat if then he will not be awaked, he may ſuddenly fall into that too, and ſo by the puniſhment of God, in puniſhing one ſinne with another, both his ſinnes ſhall be to his great ſhame laid open, and one ſin ſhall make knowne another. Sometime alſo it commeth to paſſe, that one ſhall be tempted with ſuch a ſin, as neither heretofore, nor preſently he hath giuen any liking or entertainment vnto; and yet the Lord by it may forewarne him how he may fall into it hereafter, as alſo to ſhew that he hath ſtood all his former life,

rather

rather by the grace of GOD, than by the ſtrength of fleſh and blood. Wherefore when thou art moued to doubt of God, of Chriſt, of the word, or of iuſtification, do not ſo much ſtand wondering at theſe ſtrange temptations, as think with thy ſelfe that it is the mercie of God by them, to cauſe thee the better to diſcerne of thoſe temptations in others: when thou ſhalt haue obſerued with feare and trembling how they make their firſt entrie into a mans hart, how they gather ſtrength, how they agree with our corrupt nature, in what degrees they come to ſome growth, how the ſpirit of God doth reſiſt them, what be the meanes beſt to preuaile againſt them. And thus if thou make thy profit by them, thou ſhalt ſo wonderfully ſearch and diſcrie by ſeuerall veines, the bodie, age and * ſleight, or ſtrength of theſe temptations in others, by an holy experience which God hath taught thee in thy ſelfe, that beſides that thou ſhalt lay forth mens ſecret corruptions, as if thou werſt in their boſomes; thou ſhalt bee able alſo by the ſeede of ſorrow in thy ſelfe, to beget an vnſpeakable ioy in others, who in time may bee tempted as thou now art. Thinke moreouer and beſides, that ſuch is the efficacie of ſin, that they who are now no Papiſts, Heretikes, Adulterers, or Theeues, may for their ſecure contemning and fooliſh paſſing ouer theſe temptations ſent vnto them, ſuddenly, ſhortly after fall into them; becauſe they would not ſeeke to make ſome vſe of them, nor confeſſe before the Lord both their proneneſſe and worthineſſe to fall into them. But if we will humble our ſelues in ſuch temptatiõs, and learne by them meekly to diſcerne the corruptions of our hearts, wee ſhall not onely preſently deliuer our ſelues from perill, but bee alſo further enabled to aſſiſt others hereafter, in the like danger.

Doubts.

*Or ſtrength.

Note.

But ſome will oppoſe againſt theſe things which we haue deliuered: Doe you thinke it is a remedie to caſt downe them that are alreadie humbled? This is rather to be a butcher, than a builder of a mans conſcience. To whom I anſwer, that I deſire preachers to be builders, and not butchers; and it is one thing generally to apply, and another particularly to lay the medicine vnto the wound. It is good to begin with ſearching firſt, and to purge the ſore by the vineger of the Law, and after to ſupple it with the oyle

oyle of the Goſpel. Both which muſt be done in wiſedome, vſing them to ſome in greater, to ſome in leſſer meaſure. For as ſome hauing nothing but a decay of nature, and no mortall humour, need rather reſtoratiue, than purging medicines: ſo ſome rather troubled for ſome ſpirituall wants, than for groſſer ſinnes, neede not ſo much the ſharpe threatnings of the Law, as the ſweet promiſes of the Goſpell. But if the body, through ſome extraordinarie repletion hath gotten ſome great ſurfet, not ſo much to the weakening of nature, as to the threatning of imminent death, and therfore requireth rather ſome ſtrong purgation, than comfortable and cordiall medicines: then the ſoule brought almoſt to deaths doore with ſome extraordinarie ſinne, is rather to bee bored and pearced with the denouncing of Gods iudgements, than otherwiſe. But becauſe wee would deale more plainly and leſſe confuſedly, it is good in our acceſſe to afflicted conſciences, to lay theſe two grounds. Firſt, wee muſt perſuade the perſons humbled, that their ſins are pardonable, and their ſores curable. And after, that this viſitatiō is not ſo much a ſigne of Gods wrath and anger, as a ſeale of his mercie and fauour, in that it is not either blinde or barren, but plentifull in good effects, and fruitfull in godly iſſues. The former how needfull it is, the experience of ſo many almoſt as haue been throwne downe, is a ſufficient witnes: who haue had this as a tagge tied to their temptations, that neuer any were ſo plagued as they, none euer had the like temptations. The Lord will ſurely make an end of thē in ſome ſtrange and vnknowne temptation. Wherein they are not vnlike vnto men fallen into ſome daungerous diſeaſe, who thinking to bee without the ſadome of the Phiſitions skill, and not to bee within the compaſſe of things recouerable, adde a ſecond and ſorer grief vnto their former.

Two grounds to be remembered in the cures of ſoules afflicted.

Wherefore as theſe men ſeeme to bee halfe healed, when any man of knowledge can be brought, who by experience hath cured the like maladie in like degrees in others: ſo thē the ſorowful ſoules are not a little by hope refreſhed & ſtrengthened to looke for ſome eaſe, when they ſee none other temptation to haue ouertaken thē, then ſuch as hauing fallen into the nature of man, haue found mercie at the hands of God, that he might be feared.

This

This groundwork framed, it is good (to build vp and repaire the decayed ioy of the minde) partly by the law, to make a preparatiue for theſe ioyes, if the minde not truly humbled, be not fit to be truly comforted: and partly by the Goſpell, if the conſcience kindly throwne downe, is become a fit ſubiect to apply the ſweet promiſes of God in Ieſus Chriſt vnto it.

And here againe to anſwere them that deny the law wholly, or at all to be vſed, when we would breede comfort in one: I demaund whether if it be neceſſarie to maintaine the righteouſnes of Chriſt, it bee not alſo as neceſſarie to preſerue the righteouſnes of the law, ſeeing the righteouſnes of the law, of vs not fulfilled, will draw vs vnto ỹ righteouſnes of Chriſt to vs imputed: & ſith the righteouſnes of Chriſt to vs imputed, is neuer throughly and truly eſteemed, vntill wee ſee the righteouſnes of the law of vs to be vnperformed? Againe, if our Sauiour Chriſt did foreſhew his Diſciples, that the firſt worke of the holy Ghoſt at his comming, ſhould bee to conuict the world of ſinne, to make men know, that without Ieſus Chriſt there is nothing but ſinne, and then, that he ſhould rebuke the world of righteouſnes, that they might ſee how Chriſt died not for his owne ſinnes, but for the ſinnes of others: I ſee not why it ſhould not be very conuenient, firſt to lay open the righteouſnes of the law, that men may ſee their ſinnes; and then the righteouſnes of Chriſt, that men may ſee their ſinnes diſcharged in him. Beſides, where the Lord ſaith by his Prophet: ***At what time ſoeuer a ſinner doth repent of his ſinnes from the bottome of his heart, I will put all his wickednes out of my remembrance:*** it may well be gathered, that there muſt bee a ſound ſorow for ſinne go before; and then true ioy of ſinnes pardoned, may the more freely by vertue of his promiſe be both hoped for, and looked for afterward. Moreouer, ſeeing all the promiſes of God in the Goſpell are commended vnto vs, vnder the title and tenor of reſtoring ſight to the blind, hearing to ỹ deafe, ſtrength to the lame, health to the ſick, and life to the dead; it is manifeſt, not only that there is no diſeaſe of the ſoule which Chriſt cannot heale: but alſo that wee muſt firſt finde our ſelues blinde, deafe, dumbe, lame, ſicke and dead, before he will meddle with vs; becauſe they that are whole neede not the Phiſition, and he came

How to begin with the law, in curing conſciences afflicted.

to

to call ſinners, not the righteous to repentance. Now, to doe this in wiſedome, by neither preſſing the conſcience too ſeuerely, nor releaſing the conſcience more vnaduiſedly, it ſhall be a ſafe way, to vſe the well tempered ſpeech of the Apoſtle to the ſorcerer: *Repent that if it be poſſible, thy ſin may be forgiuen thee.* Where he doth not wholly diſcourage him, becauſe it may bee his ſinne may be pardoned; neither yet too boldly incourage him, in that without repentance, he ſheweth it altogether impoſſible to bee pardoned.

And that we bee not too prepoſterous in our conſolations, let vs bee warned by the blaſphemous ſpeech of that deteſtable Arian, who of late yeeres was put to death at Norwich. This helliſh heretike, a little before he ſhould bee executed, afforded a few whoriſh teares, asking whether he might be ſaued in Chriſt or no? When one told him, that if he truly repented, he ſhould ſurely not periſh: he brake out moſt mōſtrouſly into this ſpeech: Nay, is your Chriſt ſo eaſily to be intreated indeede, as you ſay? Then I defie him, and care not for him. Oh how good a thing had it been not to haue caſt this pretious ſtone to this ſwine? Oh how ſafe had it been to haue dealt more bitterly, and to haue dwelt more vehemently on the conſcience of this caitife? An Arian executed at Norwich.

Now, to attaine ſome diſcretion in curing this wounded ſpirit, wee muſt learne wiſely to iudge, both of the perſon afflicted, and of the nature of his affliction. Firſt, wee may note whether it be a man or a woman, becauſe we may vrge more fearfully the vſe of the Law to a man, as being the ſtronger veſſell. And as Satan knew the woman to be moſt eaſie and frameable to be wrought vpon, at his firſt temptation: ſo is hee not ignorant that ſhe is the weaker partie to ſuſtaine any temptation now. Then let vs conder, whether they that are thus humbled haue knowledge or no: becauſe, if they haue no knowledge, they thinke trouble of minde to bee ſo ſtrange a thing, as neuer any before had it: if they haue knowledge, then Satan is ready to accuſe them of the ſinne againſt the holy Ghoſt, as though euery ſinne done againſt knowledge, were a ſinne of preſumption. Further, we are to enquire, how ſtrong or weake they are, that if they be ſorely ſtricken, we ceaſe to humble them any further: if they be not

1 Good conſiderations in vrging the law to ſome afflicted.

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not ſufficiently wounded, then to touch them with ſome deeper
4 ſenſe of ſinne. Alſo we muſt be circumſpect, to finde out whether
5 by nature they are more fearfull and melancholy or no: as alſo, whether they be vſuall ſinners, or haue fallen once of infirmitie; that ſo vpon their diſpoſition and inclination, we may build our
6 ſpeeches the better. To theſe it is good to adde the conſideration of the perſons age, eſtate and abilitie: as if the partie be troubled for worldlines, whether he be not a great houſeholder: if he complaine of vncleannes, whether he be not a yong man and vnmaried: if he be humbled with couetouſnes, whether he be not old: becauſe diuers countries, callings, ages, conditions and eſtates of men, haue their diuers and peculiar ſins, which we muſt rightly diſcerne. Howbeit of what ſex ſoeuer they are men or women, of what complexion ſoeuer they are, of what knowledge to diſcerne ſinne, of what degree of committing ſin, of what age, authoritie, wealth, eſtate, or condition ſoeuer they are, it is good to marke that there be many, who are more troubled for the vexation and diſquietnes of their minde being diſtempered, then for the vilenes and horriblenes of their ſinne committed; who are wounded more with the feare of ſhame, with the feare of being mad, or with the feare of running out of their wits, then with the conſcience of ſin. Which thing if we finde in them, it is our part to trauell with them, that they make a leſſe matter of the outward ſhame, and more conſcience of the inward ſinne. Neither muſt wee here forget to make a diſtinction betweene our ſpeeches vſed to the humbled, in the very time of their extreme agonie and burning ague of their troubles, and thoſe ſpeeches which we vſe to them the fit being paſt; becauſe the one and the former requireth more conſolation and leſſe exhortation, the other and latter would haue vs more abundant in admoniſhing, and more ſparing in comforting, whē we may wiſely admoniſh them to beware of ſinne, which ſo procured their owne woe. In this breathing time, it is alſo expedient to exhort them, that for ſome ſeaſon vntill they ſhall find greater power of regeneration, they would tye themſelues to ſome holy orders, and godly vowes, whereby they may either bee furthered in mortifying ſome ſpeciall ſinne; which for that they could finde no power againſt it,

did

did moſt grieue them, or ſtrengthened in ſome ſpeciall grace, the want whereof did alſo wound them.

But before we launch deeper into this ſea of particular temptations, and begin to ſound the daungerous paſſages of naturall corruption, and originall ſinne, the troubleſome froth whereof, doth almoſt ouerwhelme many poore pilgrims, it ſhall bee good to giue this caution, that both in theſe & in the former troubles, men would be ſtill againe admoniſhed, patiently to beare with a wounded ſpirit, albeit it fall out ſo, that they bee ſomewhat pettiſh, ſeeing the holy Ghoſt ſpeaketh ſo fauourably of them, ſaying: *A wounded ſpirit who can beare?* And ſurely our practiſe in other things, by the law of equitie, may vrge this at our hands. For if men by the light of reaſon can ſee it to bee a dutie conuenient, not furiouſly to controle, but meekly to ſuffer, and wiſely to put vp the vnaduiſed ſpeeches of a man diſtempered in brain, by reaſon of ſome burning ague, or ſuch like violent and vehement ſickneſſe: wee may eaſily gather euen by the ſame rule of reaſon, not ſo ſeuerely to cenſure the impatient ſpeeches of him, who by reaſon of ſome parching feuer of the ſpirit, is diſquieted in all parts of the minde, and hath all the veines of his heart (as it were in a ſpirituall agonie) vexed. Wherefore both vnſauourie for want of godly wiſedome, and vncharitable for want of Chriſtian loue, are their murmuring obtrectations which ſay, What? Is this the godly man? Is this he that is ſo troubled for his ſinnes? Why, ſee how pettiſh he is, nothing can pleaſe him: no bodie can ſatisfie him. Conſider, O man, if thou canſt beare with a fraile bodie, that thou muſt much more beare with a fraile minde. Conſider, O man, that this his pettiſhnes doth more wound him to the heart, then any iniurie thou couldeſt preſſe him with. And therefore ſeeing he afflicteth his owne ſoule for it, thou needeſt not adde any thing to his affliction, and to exaſperate his grieuous ſmart. Conſider that it is a bleſſed thing mercifully to bethink vs of the eſtate of the needie, & that to rub a freſh wound, & to ſtraine a bleeding ſore, is nothing els, but with Iobs friends to bring a new torment, where there is no neede of it. If the wiſe father doth rather pitie than rebuke his childe, when by reaſon of ſickneſſe the appetite is not eaſily pleaſed: euen ſo, if wee

purpoſe

purpose to doe any good with an afflicted minde, wee must not be austere in reprehending euery infirmitie, but pitifull in considering of it tender frailtie. Neither doe I speake this to nourish pettishnes in any, but would haue them to labour for patience, and to seeke for peace: which though they finde not at the first, yet by prayer they must waite on the Lord, and say: *Lord, because there is mercie that thou maist be feared, I will waite vpon thee, as the eye of the seruant waiteth vpon the hand of his master. I will condemne my selfe of follie, and say, Oh my soule, why art thou so heauie? why art thou so cast downe within me? Still trust in the Lord, for he is thy health and thy saluation.*

FINIS.

THE

THE SECOND TREATISE, BELONGING TO THE COMFORT OF AN AFFICTED CONSCIENCE.

IN al afflictions Gods children muſt looke vnto the end: they are to deſire to profit by thē, and in them to ſeeke the way of perfect comfort & conſolation: which that they may find, they muſt know that the afflictions of the godly laſt but a while, they ſerue them but for ſalues and medicines, the ende of them is alwaies happie. In them they are not only preſerued, and purified from many ſinnes: but alſo much beautified with the image of Ieſus Chriſt, who is the eldeſt ſonne in the houſe of God. Again, the croſſe of true Chriſtians is the ſweet and amiable call of God vnto repentance, in that he putteth vs in minde thereby to bethinke vs of our debts; becauſe wee are giuen to thinke the day of payment is yet farre off: yea we fall aſleepe vntill our turne be ended, and whileſt God lengtheneth our daies waiting for our repentance, wee neuer thinke of our ſins, vntill the houre come wherein we periſh with ſhame. The beſt meeting then with the Lords viſitation, is without delay and in ſinceritie, to pray for our ſins to be pardoned. For therefore doth the Lord oftentimes ſhackle vs the more with the chaines of his chaſtiſements, becauſe we are more carefull to bee vnburthened of our ſickneſſe, then to be freed from our ſinne: which we the rather are loath to confeſſe, becauſe we would not bee eſpied to be in the wrath of God. Others there be that hearing of their ſinnes in the time of their afflictions, will acknowledge indeed their infirmities to be the mother of ſuch a broode: yet they haue no true remorſe to reſtraine themſelues from ſinne, becauſe they haue but a confuſed conceite thereof: and though their ſhip bee neuer ſo much toſſed and turmoyled, yet thinke they not that God holdeth the

In afflictions euer looke to the end.

Some haue but a confuſed conceite of their ſinnes in their afflictiõs.

ſterne. Theſe men if God beare with them, do as it were ſettle in their lees, and are as it were ſoked in their ſinnes. For proſperitie is a drunkenneſſe, to caſt our ſelues into a dead ſleepe, and when the Lord letteth vs alone, wee ceaſe not to ſooth vp our ſelues, bearing our ſelues in hand, that we are in Gods fauour, and that hee loueth vs, becauſe he ſcourgeth vs not. And thus retchles we are whileſt we meaſure Gods loue according to our ſenſe and humour. Wherein we bewary our ignorance of the exerciſe of the croſſe, in that affliction is the mother of humilitie, humilitie breedeth repentance, and repentance obtaineth mercie. Some alſo there are who vſually whileſt the fearful iudgemẽt of God is before their eyes, either in thẽſelues or in others, haue a few glancing motions and ſtarting cogitations of their ſins and of Chriſt his paſſion: yet at all other times their mindes are ſo claſped vp from thinking of temptations and their hearts ſo locked vp from foreſeeing or forethinking of iudgements, that they feele no godly ſorow. They mocke the mourning daies of the elect, as of thẽ that be of a melancholy nature; they make a ſport of ſinne, as little remembring the ſting which will either pricke them to the heart blood moſt fearfully in the houre of death, or meete them with griping agonies in the day of their viſitation more ſpeedily. But happily they thinke they haue giuen good teſtimonie and word of their repentance & remembrance of God, when they giue one deepe ſigh and away, and paſſe ouer Gods heauie indignation as ouer burning coales. So that whileſt the Lord in proſperitie affoordeth large penniworths of his loue vnto them, they dally with his Maieſtie, & make a ſport of his mercie. All which imperfections may be better corrected, if in our deepeſt reſt with a reuerẽt & humble feare of Gods iudgements, we did wait for the day of our trial, and prepare our ſelues to the Lords viſitations, as they who by the writing of their owne conſcience, do acknowledge themſelues by iuſt title to be foſterers thereof: for the feeling of Gods mercie muſt come frõ the ſight of our miſerie by ſin; which being pardoned, we ſhal ſoone haue our infirmities healed. Wherefore let vs firſt learne to cleanſe our ſoules from ſinne, and then to ſuſtaine the ſores of our bodie. Sure it is that if we haue ſuffered our hearts to be harrowed with the rake of Gods iudgements (as occaſion from the Lord hath

Mockers and ſcorners of the afflicted.

hath been giuen) that we are become ſoft and well exerciſed in the feare of God: we ſhall come to the feeling of our ſinnes, the ſenſe whereof, if it bring as it were a ſicknes to the bodie, and a corſey to the ſoule, it is an vndoubted earneſt of our regeneration: and happie are wee if wee finde our ſelues ſo diſeaſed and troubled with our ſins. True it is, that we can hardly (being in the skirmiſh and agonie) make any difference between the motions to any euill, and the conſent vnto the ſame: for oftentimes euill motions doe ſo poſſeſſe the ſoules of Gods children, ſucking downe ſo ſtrongly in them, that though they weepe, pray, and meditate (which be the laſt meanes and remedies to eaſe & cure them) though they feele them with irkſomnes and lothſomnes, as we feele ſicknes in our bodies: yet thoſe motions will be continually in them without diminiſhing, the delight onely excepted. Wherefore for our comfort herein, we are not to martyr our ſelues with diſquietnes of minde, becauſe we are ſo pe'tered and thronged with wicked motions and aſſaults, but rather let vs quiet our ſelues, and not ſuffer our ſelues to bee hindered with ſicknes either of bodie or minde: by meanes whereof we ſhould become more vnprofitable to our ſelues, and the whole Church of God. For the godly ſhall not bee ſo freed from ſinne, but that they ſhall be aſſaulted with euill motions, ſuſpitions, deluſions, vaine fantaſies and imaginations; the bodie of ſinne ſhall neuer be from vs ſo long as we liue. For the ſcum thereof is almoſt continually boyling and wallopping in vs, foming out ſuch filthie froth and ſtinking ſauour into our mindes, that it is not only deteſtable to the minde regenerate and renewed by the ſpirit of God, but alſo it would make abaſhed the very naturall man, to look into ſo loathſome a ſtie of ſinne, and ſinke hole of iniquitie. Yea it maketh vs often to quaile, and if it were poſſible, it would corrupt the very part regenerate: for mightie is the power, and raging is the ſtrength of ſinne. Neither for all this muſt we ceaſe to ſorrow for our ſinnes, nor diſpaire on the other ſide, although our ſorrow be but ſmall. For if we bee ſorrowfull for the hardnes of our hearts, if we can be grieued for that we are no more grieued for our ſinnes, if wee can but ſigh and groane becauſe wee feele our iniquities; it is ſo much a greater comfort vnto vs, as it is a greater teſtimonie y our harts are not altogether hardened:

The feeling of our ſinnes, an earneſt of our regeneration.

Note.

The froth of ſinne in the regenerate.

ſo that if we feele ſorrow indeede, although wee weepe not, yet we may gather comfort, conſidering that this ſorrow is for ſinne with a loue and hunger after righteouſnes: yea if our aſſaults be diſtruſt, pride, arrogancie, ambition, enuie, concupiſcence, as hote as the fire in the furnace all our daies; and though Sathan laieth out oyle in great meaſure and out of meaſure, that it is the wonderfull mercie of the Lord that wee ſtand; and though our prayers be dull and full of wearieſomnes, if the ſtriuing and ſtraining of our ſelues to goodnes be ſo hard, that we know not whether wee ſtriue for feare of puniſhment, or for loue of ſo good a Father: yet if wee feele this in our ſelues, that wee would faine loue the Lord, and be better, and being wearied and tyred with our ſinnes, long gladly to enioy the peace of righteouſneſſe, and deſire to pleaſe God in a ſimple obedience of faith; then let vs comfort our ſelues, there is no time too late to repent in. For he commeth quickly to Chriſt (although in the houre of death) that commeth willingly, and in a deſire of a better life; howſoeuer ſinne and Satan at that time would eſpecially perſwade him. For as the humming Bee hauing loſt her ſting in another, doth ſtill notwithſtanding make a fearfull and grieuous noyſe by her often buzzing about vs, but is nothing able to hurt vs: ſo ſin and death, hauing loſt their ſtings in Chriſt Ieſus, do not ceaſe at all, euen in the height of the parching heate of our conſciences, to make a murmuring: and with furious ſtormes of temptations to terrifie vs and our conſciences, albeit they can neuer ſting vs. Wherefore if Satan charge our conſciences with ſinne (if we can feele the things a little before mentioned, in our conſciences) let vs bid him not tell vs what we haue been, but what we would bee. *For ſuch wee are by imputation as we be in affection, and he is now no ſinner, who for the loue he beareth to righteouſneſſe, would be no ſinner. Such as wee bee in deſire and purpoſe, ſuch we be in reckoning and account with GOD, who giueth that true deſire and holy purpoſe to none but to his children whom hee iuſtifieth.* Neither vndoubtedly can the guiltines of ſinne breake the peace of our conſcience, ſeeing it is the worke of another who hath commended vs as righteous before GOD, and ſaued vs. It muſt indeede be confeſſed, that our owne works will doe nothing in the matter of iuſtification, which from Chriſt, and in Chriſt is freely giuen vnto vs: it muſt

To feele that we would faine loue the Lord.

Sinne and Satan haue loſt their ſting in Chriſt.

must be granted that in our ſelues wee are weaker then that we can reſiſt the leaſt ſinne, ſo farre off is it, that wee can encounter with the law, ſinne, death, hell and Satan: and yet in Chriſt wee are more then conquerors ouer them all. When the law accuſeth thee becauſe thou haſt not obſerued it, ſend it to Chriſt and ſay, there is a man that hath fulfilled the law: to him I cleaue, he hath fulfilled it for me, and hath giuen the fulfilling of it vnto me; I haue nothing to doe with thee, I haue another law which ſtriketh thee downe, euen the law of libertie, which through Chriſt hath ſet me free. For my conſcience which henceforth ſerueth the law of grace, is a glorious prince to triumph ouer thee. If ſinne come and would haue thee by the throte, ſend it to Chriſt, and ſay, as much as thou maiſt doe againſt him, ſo much right thou ſhalt haue againſt me: for I am in him, and he in me. Wherefore (O ſinne) I am righteous through my Chriſt, which is become ſinne, to free me which haue been a condemned ſinner. If death creepe vpon thee, & attempt to deuoure thee, ſay vnto it, Chriſt hath ouercome thee, and opened to me the gates of euerlaſting life: thou wouldeſt haue killed him with the ſting of ſinne, but the ſame being of no force, thy purpoſe (O death) hath failed, and he being my life, is become thy death. If Satan ſummon thee to anſwer for thy debts, ſend him alſo to Chriſt, and ſay, that the wife is not ſuable, but the husband: enter thine action againſt Chriſt mine husband, & he wil make thee a ſufficiēt anſwer: who thē ſhall condemne vs? or what Iudge ſhall daunt vs? ſith God is our Iudge and acquiteth vs? and Chriſt was condemned, & iuſtifieth vs? he is our Iudge that willeth not the death of a ſinner; he is our man of law, who to excuſe vs, ſuffered himſelfe to be accuſed for vs. O gluttonous hell, where is thy defence? O cruell ſinne, where is thy tyrannous power? O rauening death, where is thy bloody ſting? O roring lion, why doeſt thou fret and fome? Chriſt my law fighteth againſt thee O law, and is my libertie: Sinne againſt thee O ſin, and is my righteouſnes: Chriſt againſt thee O diuell, and is my Sauiour: Death againſt thee O death, and is my life. Thou didſt deſire to paue my way to the burning lake of the damned: but contrarie to thy will, thou art conſtrained to lift vp the ladder, whereby I muſt aſcend into the new Ieruſalem.

How to anſwer Sathan, and ſinne in temptations.

ruſalem. Wherefore if we ſhall finde our ſelues forſaken of God, ſo as wee perceiue nothing but matter of diſpaire, let vs ſtill hold our owne, and in the certaintie of our faith ſtay our ſelues, ſith Chriſt is giuen vs of God that he might extinguiſh ſin, triumph ouer the law, vanquiſh death, ouercome the diuell, and deſtroy hell, for our onely comfort and conſolation. But peraduenture ſome will ſay, my faith is weake and cold, and my conſcience is as a flaming lampe and burning fornace: I feare the Lord will ſtill purſue me with his wrathfull indignation. Thou doeſt well to feare, but feare and ſinne not. For feare which ſubdueth the ſecuritie of the fleſh, is in all moſt requiſite, in that the weaker we are in our ſelues, the ſtronger wee are in God. But that feare is dangerous, which hindereth the certaintie of faith, in that it incourageth our enemie more fiercely to ſet vpon vs, when wee (comming into the campe) will caſt away our armour, eſpecially which ſhould defend vs. Comfort thy ſelfe, the Lord will not quench the ſmoking flaxe, nor breake the bruſed reede, he looketh not on the quantitie, but on the qualitie of our faith. For as a good mother doth not reiect her childe, becauſe through ſome infirmitie it is weake, feeble, and not able to goe alone, but rather doth pitie and ſupport it, leaſt peraduenture it ſhould fall, and recompenſeth that with more motherly affection, which in her childe is wanting by occaſion: in like manner the Lord God our moſt gracious father doth not caſt vs off, becauſe through our imperfections we are vnable or afraid to draw neerer to the throne of grace; but rather pitieth vs, and ſeeing vs a farre off deſirous to come vnto him, meeteth vs by the way, and by grace and ſtrength of his own hand, directeth our ſteps vnto his kingdome. And as hee which freely purpoſeth to giue a wedge of golde, will not withdraw his gift, becauſe the hand of him that ſhould receiue it, is weake, troubled with the goute, palſey, or leproſie, ſo that by any meanes, though in great weakenes, he be able to hold it: euen ſo the Lord purpoſing in free mercie to beſtow on vs an immortall weight of glorie, will not depriue vs of it, though many filthie blemiſhes haue polluted and weakened our faith, ſo that in any ſmall meaſure we bee able to take holde of his promiſes: neither are wee to looke for the perfection of faith,

Good feare.

God as a father pitieth vs

faith, becauſe we neuer beleeue as we ought, but rather on that which the Goſpell offereth and giueth, and on Gods mercie and peace in Chriſt: in whoſe lap if we can lay our heads with Saint Iohn, then wee are in felicitie, ſecuritie, and perfect quietnes. Contrariwiſe, there bee ſome who (notwithſtanding that a tormented conſcience is a ſtinging Serpent, that it were much better that all the creatures roſe vp againſt vs, euery one bringing their bane, then once to come before the dreadfull face of God) are ſo blockiſh, that they are wholly reſolued into hardnes. If they be pricked with ſicknes, they crie alas: if they bee pinched with pouertie, they can complaine; but as for the torment of minde they cannot skill of it: and euen to talke of a braſed, contrite and broken heart, is a ſtrange language. For proofe whereof, our conſciences are rocked aſleepe, ſo that not one amongſt a thouſand knoweth what it is to be preſſed & harrowed with the rake of Gods iudgements. But bleſſed are they that to their owne ſaluation feele this in their bodies, whileſt ſinne may bee both puniſhed and purged. For though God ſpare vs for a time, yet we know what he keepeth for our end. Wherefore it is the beſt for vs to runne to the Lord in this life with a troubled mind, leaſt we tarrie til the Lord haue locked vs vp with the heauie fetters of deſperation, when he ſhall ſummon vs to the barre of his iudgement, in the ſight of his Angels, and impanelling the great inqueſt of his Saints againſt vs, ſhall denounce our fearfull and finall ſentence of eternall condemnation: for we ſee many that haue been careleſſe and haue made good cheare all their life long, yea, and when men haue laboured to make them feele the iudgements of God, they haue turned all to mockerie, but whoſe iolitie the Lord hath ſo abated when they draw towards death, that in ſtead of ieſting and ſporting (whereunto they had been giuen) they haue felt the terror of death, hell, and damnation, and lapping vp their ioyes in final deſperation, haue forced out curſings againſt their filthie pleaſures. Wherefore if wee in the tempeſt of our temptations will faile a right courſe, neither ſhrinking nor ſlipping into the gulfe of deſperatiō, neither battering our barke againſt the rock of preſumption; let vs in a contrite ſpirit crie vnto the Lord: *Haue mercie vpon me, heale my ſoule,*

Some vtterly ignorant of the afflictions of minde.

The ſtate of the wicked which ſorrow not for ſinne in time.

for I haue ſinned againſt thee, forgiue all mine iniquities, and heale all mine infirmities. Thou healeſt thoſe that are broken in heart, and bindeſt vp their ſores: Why art thou caſt downe my ſoule, and why art thou diſquieted within me? Waite on God, for I will yet giue him thankes, he is my preſent helpe, and my God. Yet my ſoule keepe thou ſilence before God, of him commeth my ſaluation, he is my ſtrength, therefore I ſhall not much be moued. His mightines is enough to giue me courage, yea and ſhall be euen when I am forlorne. I know that the diminiſhing of my bodie, goods, friends, or any other thing, is a calling of me to that which neuer ſhall diminiſh nor decay: I beleeue that my Lord and my God allureth me daily thither, that I might not doubt that when my bodie is laid in the graue, and there conſumed as it were to nothing: yet notwithſtanding my ſoule reſting in the boſome of the Lord, ſhall returne vnto me and ſhall riſe to glorie: euen as it (reſting in this life, in the mercies of Chriſt) did riſe to grace: verely I ſee, and that with ioy, that my fleſh muſt goe to decay: for looke what freſhnes ſoeuer was in it, it is diminiſhed day by day. And I neede not goe farre to ſeeke for death, for I feele not ſo ſmall an infirmitie in my bodie, but the ſame is vnto me a meſſenger of diſſolution. Yet for all this I ſhall ſee my God, and whē I am couered in the bellie of the graue with mouldes, I am aſſured that he will reach me his hand to lift me vp againe to the beautie of his inheritance: ſo that this ſmall cottage and ſhed of leaues, being brought to the graue, ſhall be caried into an incorruptible tabernacle. Thus communing with our own harts, and being ſtill in the peace of a good conſcience, concerning our outward ſufferings, we ſhall finde that the Lord by his fatherly and louing chaſtiſemēts, intendeth nothing more then to proue our obedience, as good reaſon it is that he ſhould, and to confirme our faith, as alſo is moſt neceſſarie. Howbeit, ſtill (as I ſaid) he vſeth a fatherly correction, that is, in mercie, meaſure and iudgement. For as he ſtriketh vs downe in anger for our ſins with the one hand, ſo he raiſeth vs vp againe in loue for our ſaluation with the other hand. For albeit his corrections bee wearieſome wounds to fleſh and blood, yet are they ſoueraigne medicines to the ſoule and conſcience, eſpecially when the Lord giueth vs that priuiledge of his children, that by his holy ſpirit

How to ſpeake to our owne hearts in afflictions.

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he doth ouermaſter vs, leaſt that finally we ſhould be his iudge, and he not ours. And for this cauſe the Lord is oftentimes prouoked to put on (as it were) a contrarie face, and to locke vs vp in a priſon of aduerſitie, to reſtraine vs from the libertie of our ſinnes, which Satan faine would make vs violently to ruſh into. And ſurely though the wiſedome of the fleſh perſwadeth vs that nothing is better than to be ſpared, and not to bee eſpied when the Lord calleth vs to reckoning: yet the ſpirit ſhewing our deſperate eſtate, without the ſyue of affliction, and boulter of aduerſitie, teacheth vs that wee cannot of all the bleſſings of God ſufficiently eſteeme this, being the mother of humilitie, & nurſe of true repentance. Againe, the Lord often by inward temptations and outward croſſes, draweth vs from the ſtake of ſecuritie and vntowardnes, to good workes; leaſt in time we ſhould loſe the experience of our knowledge and faith in Chriſt, and ſeeke ſome eaſier kinde of life for fleſh and blood. Neither can we truly repent, vntill by ſome croſſe we know this world to be a place of ſorow, & not of mirth and delight. For ſo long as we make our proſperitie a bulwark to beate downe all harmes, we are to look for aduerſitie to beate downe the high ſaile of our proud hearts, whereby wee gad after our owne luſts, and leaue the anchor of peace, which is our truſt in God. Let vs learne then, when the world beginneth to fauour vs, and wee haue as it were an hundreth thouſand ſouldiers to beare vs vp, not to bee ſecure: for there is nothing more eaſie for a man, then for to make himſelfe beleeue that he ſhal alwaies continue in happy eſtate, and think he ſhall die in the neſt. But wee muſt be as birds on a bough, to remoue at Gods pleaſure, and that without reſiſtance when the Lord ſhal viſite vs. And becauſe we are giuen too much to think that we haue the things in our owne right, which we hold of the free goodnes of God; wee are taught in affliction how hainous vnthankfulnes it were to binde the Lord continually to entertaine vs in this life at ſo full charge and coſt, without reſpect of his free and vndeſerued gifts: or to holde plea againſt, and ſue him as it were by an obligation, at whoſe hands we ought to beg daily, and at whoſe gate wee receiue all our maintenance: or to make a rent charge of all that which he giueth of his free liberalitie.

How greatly we are to account of our afflictions.

Proſperitie how dangerous to ſome.

Securitie.

litie. Thus in the end we chalenge Gods gifts as our owne, and make account to haue their companie to the graue, whereby we prouoke the Lord often to proue to our faces, that all that wee haue is but lent and borrowed. Let vs then haue such an eye to euery blow, that whensoeuer the Lord shall lay any crosse vpon vs, wee bee readie to receiue it, and to yeeld vp our bonds vnto him, the condition whereof is, that wee bee readie to remoue whensoeuer he pleaseth, knowing that Gods prouidence forceth vs alwaies to the best, and as most may make for the hastening of our soules to our euerlasting inheritance. Let vs learne not to recken without our host, and that we hold our prosperitie of the Lord not in fee simple, but as tenants at will, that is, from day to day, resigning to God the soueraigntie of reuoking vs when it pleaseth him. Thus it becommeth the Lord to change our estate, that wee become not snarled in the gifts of prosperitie, and become so foolish as not to keepe on our way to the heauenly life. Our naturall inclination is to forget that we are on earth as pilgrimes; to leape vp into the clowdes, and to promise vnto our selues the whole course of our liues to bee in prosperitie: and so long as God letteth vs alone at our ease, we take our selues (as it were) to be pettie Gods. But when we see our selues shut vp, and know not what will be the end of our miserie, finding our selues to bee intertained in this life but as iourney men, waged for the present day, but not knowing what will become of vs the day following: we desire to take our rest in the bosome of Gods prouidence, and so much wee strike our sailes the lower, when the Lord proclaimeth warre with our secure prosperitie: which perswadeth vs that wee shall liue for euer, and driueth vs from bethinking vs of our miseries and frailties. Wherefore let vs cut out our prosperitie by the patterne of humilitie, & in our best estate put our selues in readines to suffer aduersitie, and when wee are well, to looke for worse, and keep a good watch when God handleth vs most gently, that in abounding we may foresee our wāts, in health our sicknes, and in prosperitie our calamitie: for concerning things of this life the faithfull are to stand in a doubt, that that which they hold with one hand, may bee taken away with the other. We must not thinke that we shall euer enioy our libertie,

Patience vnder the crosse.

In prosperitie to remember aduersitie.

libertie, and that we ſhall ſee no croſſe: but we muſt lay open our ſelues to receiue ſtripes from the Lord, knowing that our leaſt cryes will ſtay his greateſt ſcourges. Let vs looke to be aſſaulted, but not vnmeaſurably, becauſe God will aſſiſt vs. Let vs look to fall, but on our knees, becauſe Gods hand doth hold vs vp. Let vs looke to bee humbled, but in mercie, becauſe the Lord ſuſtaineth vs: and as wee are aſſured where mercie hemmeth vs about on euery ſide, it is our part continually to confeſſe before the Lord, that wee euer giue new occaſions that he ſhould follow vs with new puniſhments, and that our ſins doe often ſhake off the wings of Gods mercie, vnder the which we haue bin long comforted. For Gods childrē acknowledge themſelues without ceaſing, ẏ God hath rods in a readines (though they ſee no preſent euill) to beate them from their ſins: and bend all their care, how they may rather ſuffer aduerſitie to Gods glorie, then to ſleepe ſecurely in proſperitie vnto their owne pleaſure. Now when the Lord doth, as it were hold vs on the rack for theſe cauſes before named, we muſt pray vnto him, that (howſoeuer he keepeth vs in the preſſe) wee may haue a breathing while to conſider our daies ſpent in pleaſure, and to examine our vnthākfulnes, which ſhutteth vp the doore of Gods mercie from vs. And becauſe our afflictions are the ſorer when they come the neerer to the ſoule, we may with our ſelues conclude to hold on the way of our thorough-fare: and though we ſee nothing but thornes of temptations, and briers of euill affections, ſo as wee muſt bee faine to leape ouer hedges, rockes and ditches: yet muſt we not ceaſe to continue in Gods ſeruice. For if that were not, what triall and examination of our faith ſhould there bee, were wee as in a faire medow that wee might runne on a long by the water ſide in a ſhade, and that there might be nothing but pleaſure and ioy all our life time; who could vaunt that he had ſerued GOD with good affection? But when God doth ſend vs things cleane contrarie to our deſires, that we muſt be faine one while to enter into a quagmire, and another while to march vpon ragged rockes and ſtones; then we ſhall haue the vſe of a well exerciſed mind in prayer, in repentance, and in contempt of this life. And why doth the Lord ſometime ſuffer vs to pine away, and to languiſh

The croſſe ſent to exerciſe our faith.

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in continuance of griefe, seeing that he could cleane rid vs at the first, doubtlesse to this ende, that wee might confesse his mercie more freely, and bite of his iustice more sharply. Let vs now learne to hold al the passions of impatience in bondage, both by comparing our euils with the wonderfull mercies of God, and our small sufferings with the intollerable conflicts of our forefathers. For there is no greater cause of our dispairing vnder the crosse, then when Sathan perswadeth vs, that neuer any were handled so roughly: or els would beare vs in hand, that although God afflicted the faithfull that haue been before vs, yet they were not so weake as we. But let vs remember that God hath so pinched his seruants, euen them whom he loued, and whose welfare was deare and precious in his sight, and hath often brought them to such extremities, as they were not able to looke vp any more, nor wist how to speake, nor how to holde their peace. Wherefore least our infirmities should ouermaster vs, and when temptations are fierce vpon vs, we know not where to become: let vs call to minde the Saints of GOD, who were constrained with sighes and groanes to stoope vnder the hand of God; whose martyrs and tormented children ought to bee our looking glasses, to the end that by them wee may learne, that according as God dealeth forth the gifts of the spirit, thereafter doth he send greater afflictions, both to make them the more esteemed, and also to cause a more plentifull fruite of their faith. How did God deale with Abraham, not a common man, but rather an Angell, the tenth part of whose sufferings would make a stout heart to quaile? How was Dauid the seruant of God, exercised in Gods schoole, who felt all Gods darts, and had all his arrowes shot at him? Thus it is requisite that Gods graces should not bee idle in his children, but set on worke by afflictions, whereby they may be knowne in due time and place. How did God play the Lion with Ezechias, who (as with pawes and teeth) brused and crushed his bones; not that we may accuse God of crueltie, but that wee may see with what anguish the Lord doth sometimes exercise his holy seruants, and with what patience he doth arme them: who notwithstanding his vehement trials, doe stay themselues vpon God, accusing themselues, saying: *I will beare the wrath of the Lord, because*

Abraham.

Dauid.

Ezechias.

because I haue sinned against him: and excusing the Lord with all humblenes with Dauid, Psal. 114. *I know O Lord that thy iudgements are right, and that thou hast afflicted me iustly, &c.*

It is much auaileable to mortification and Christian patience also, to occupie our hearts in the house of mourning, euen in our greatest banquetting, and to betake our selues vnto some serious meditation of aduersitie, when present pleasures would most deuorce vs from the remembrance thereof. So though we haue much in possession, wee shall haue little in affection: and when God doth most aduance vs, we shall feare our wants of humilitie: and then especially be ransacking our infirmities, when the Lord for our triall enricheth vs most with his benefits. For if the Lord God by multiplying his mercies increaseth our account, we are often to suspect, to call to iudgement, and to arraigne our selues for the vsing of Gods creatures; who often giueth that in iudgement, which he might deny vs in mercie: and often waineth vs from some things in his loue, which he might giue vnto vs in his anger.

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THE MARKES OF A RIGHTEOVS MAN.

Rom.8.

THE righteous man hath three priuiledges. 1 First, *that he ſhall neuer periſh*, though he be oftentimes afflicted: yea if there bee a number of them, the Lord will ſpare the habitation of the place for their ſake. 2 Secondly, if the Lord bee minded to bring deſtruction vpon a land or countrie, he will firſt *deliuer the righteous*, either by death, or by conueying them to ſome other place: as here hee doth Lot, and as the children of Iſrael, when Pharaoh was ouerthrowne. 3 Thirdly, the Lord will not ſo much puniſh for the wicked, as fauour for the godlies ſake: and if they fall into the ſame temporall puniſhments, euen thereby ſhall the righteous bee brought neerer to heauen: but the godleſſe ſhall bee throwne downe to hell, euen as with the ſame flaile is beaten chaffe to be burnt, and pure corne to be preſerued.

Who be righteous, and who be not.

1 Some thinke that there bee none righteous: which commeth to paſſe either through ignorance, or becauſe they ſee the ſinnes and looſe righteouſnes of others. But then the Scriptures ſhould be falſe, which calleth ſome righteous: then Chriſt ſhould haue died in vaine, and there ſhould be no ſaluation, becauſe none are ſaued but the righteous.

2 Some thinke that righteouſnes is an inherent qualitie, and that through workes we may be righteous and come to perfection; as the Pelagians, Papiſts, and Familie of loue. But the teſtimonies of Scriptures which affirme that all our righteouſnes is as a ſtained cloath, and that wee are not able to anſwere one of a thouſand, &c. and alſo the ſinnes of thoſe who in the word are counted

ted righteous, doe proue the contrarie: for Abraham sinned after he had been pronounced righteous, in distrusting Gods prouidence, in going in vnto his maide, in lying himselfe, and causing his wife to sin: so Lot in departing from Abraham, to whom the couenant was made, and without a iust cause, in being loth to depart from Sodome, in lying with his daughters: so Dauid, Iob, Zacharie, Noe, Peter, and the Publican sinned, who were all iustified by faith, as Abraham was, who beleeued in him. 2. Pet. 2. Heb. 11. Luk. 18. Rom. 4.

Some as a meane betweene these, do magnifie the righteousnes which is by faith without works, but in the meane while liue vngodly: but these haue imagined a kinde of righteousnes common to the dissolute professants, which shall better bee discouered when it is set downe what a righteous man is. 3

True righteousnes is by imputation: for the obtaining whereof, wee must first *feele and acknowledge our selues voyde of all righteousnesse* and full of all vnrighteousnesse, by reason of our sinnes. And this caused Paul to count all his former righteousnesse as dung.

Secondly, that wee feeling the weight *of our sinnes*, desire to leaue them, and be freed from the punishment due vnto them. Psalm. 32. Matth. 11. 21. Philip. 3.

Thirdly, that *by faith wee flie vnto Christ*, seeking to haue his righteousnes imputed vnto vs, and our sinnes not imputed, but cleane forgiuen vs. So was the Publican, and Abraham: so is Christ sent a mediatour vnto vs, when wee are wounded, by the sword of the word. Now although being thus iustified in Christ, there doe yet sinne remaine in vs: for all that it must not raigne in our mortall bodies: but we must doe the worke of our father Abraham, walking in vprightnes of heart before the Lord, as it was required of Abraham: in which sense Dauid saith, *In whose spirit there is no guile:* as if hee should say, his sinnes did still remaine, if he walked not vprightly. This vprightnes of heart may be tried by foure speciall notes: first, that we loue al good things as well as one, and hate all sinnes as well as one, and that both in our selues and in others: so that although wee cannot performe all, yet wee *will haue respect vnto all the commandements*, Psalme, 119. 6. Whereof Saint Iames giueth a reason when he saith, that *he that commanded the one, commanded the other:* whereby he discouereth Luk. 18. Rom. 4. Philip. 3. Heb. 4 Gen. 17. Psal. 32. and 119. and 4. Foure notes of a righteous man. Iames 2.

To haue religion in respect of persons.

couereth the hypocrisie of those which had religion in respect of persons: and such is the religion of Papists, and of the Familie of loue.

Such was the religion of Herod, and of the young man that would followe Christ: but when the one was reproued of his whoredome, and the other bidden sell al that he had, they would bee Disciples no longer, although before they would doe many things gladly, and be great professors.

False hearted protestants.

Such is the state of many protestants, who will condemne whoredome and yet be couetous, yea they will do great things, but will not be brought to glorifie God in their callings: which sheweth their religion to be vaine, and their hearts full of hypocrisie. And yet this rule may haue exceptions: for we do neither know all good nor all euill at the first, much lesse loue the one and hate the other, as we ought: yea wee see many sins which as yet we cannot come out of as we should. Againe, there may be sinnes of frailtie, although not of presumption: but yet if we be not grieued for these, and displeased with our selues, whē by one we are ouertaken, and hate sinne, and loue goodnesse, when the Lord doth reueile it vnto vs wee keepe an euill conscience, and our corruption shall be discouered: for in that measure wee like of sinne, in that measure is hypocrisie in vs.: and if the oftner we sin the more we bee grieued, it is a signe of vprightnes, and then is hope to recouer the fall, for this worketh a care and strife to come out of sinne, and at the last a recouerie: but in the hypocrite contrarie.

Second note of a righteous man.

The second note is, that we haue a singular care to please and glorifie GOD in all our doings, and to approue our selues vnto him without hope of reward, though trouble doe come vpon vs for it, and that onely because wee would please God and glorifie his name, and for the same cause eschue euill. The want of this, caused Christ to reproue the Scribes and Pharisies, for fasting and prayer, because they did it to bee seene of men. The want hereof condemneth the Papists and Familie of loue in all their workes, because they doe them, that thereby they may be righteous. When iustification was giuen to workes, then men would build Churches, Abbies, &c. and these things were greatly prai-

sed

ſed of men: but now when good workes are commanded not to merit by, but for Gods glorie, as to be ſignes and ſeales of righteouſnes, few are brought to doe them, which is a ſigne that there are but a few righteous men vpon earth.

This rule alſo hath his exceptions, for we ſhall ſee much rebellion in our fleſh, and hypocriſie with all: but we muſt note what is our chiefeſt drift, and what beareth the chiefeſt ſway within vs, & of that ſhall we be named, as is the vſe in other things, as to be of this or that complexion, becauſe that or this is the principall, and it is called leauened bread, though water be mixt with it: ſo that if our conſciences do witneſſe with vs that our chiefe care is to pleaſe God, then is our heart vpright with God, though hypocriſie be ioyned with it. For it is one thing to doe a thing for hypocriſie, and another thing mixt with hypocriſie: one thing for vaine glorie, and another thing mixt with vaine glorie. If we could ſee nothing by our ſelues, yet herein muſt we not iuſtifie our ſelues: and when we ſee infirmities ioyned with our ſpeciall care, we muſt haue a care to leaue them, and ſtriue thereunto, ſo that we yeeld not our ſelues to them, but rather they leade vs away captiues, and whenſoeuer we ſee them to behold Satan in them, and therfore hate them, and though they buffet vs, yet ſtill pray, and arme our ſelues againſt them as Paul did. Note. Rom. 7. 2. Cor. 12. 7.

The third note is, that wee neuer content our ſelues in our ſelues, nor in the things that we haue done, but ſtill goe forward to leaue ſin, and draw neerer to God. And this may be ſeene in Abraham, and is ſet downe in the Prouerbes. And Paul ſaith, *As many as are perfect are thus minded.* Here thē are diſcloſed thoſe that either ſtay in the beginnings, or elſe ſlide backe when they are gone ſomewhat forward. For if we haue taſted once of the good grace of God, and then turne backe from it, it is impoſſible to be renued by repentance, whereof there are two cauſes: firſt, becauſe they are alwaies learning and neuer the better, Eſai. 28. where the Prophet rebuketh, ſaying: *Line vpon line, and precept vpon precept.* Secondly, becauſe that if they attaine to knowledge: yet doe they not build themſelues thereupon to keepe a good conſcience: and this experience teacheth in thoſe that become heretikes. This is ſo fearfull to the godly, that they had rather fall into all the miſeries of Iob, than into this apoſtacie. We muſt Pro. 4. 18. Phil. 3. 15. Heb. 6. Eſaiah. 28.

then go on ſtil, giuing God praiſe that we haue done ſomething, and yet not ſo much to be puffed vp thereby, as ſorowfull that we haue not done ſo much as wee ought, ſo that we looke vpon our ſins to humble vs, and vpon that good which the Lord hath wrought in vs to be thankfull. But yet ſometimes the children of God ſee they goe not forward, but as it were linger, yea they ſometimes fal into groſſe ſins: for the firſt, if we ſtriue not againſt it, miſlike not our ſelues for it, nor mourne becauſe it is ſo with vs, we are in daunger that the Lord will barre vs out. And if he puniſh thoſe that go not forward thus, what ſhal it be to thoſe that fall backe? But if we miſlike our ſelues for our ſinnes, and mourne ſtriuing againſt thē, we may take ſound comfort therein. And for the ſecond, the Lord turneth the falles of his children to their faſter going forward and growing vp: for ſo they ſee their corruption more, wherewith being humbled, (though it be a very fearful thing for Chriſtians to fal into any groſſe ſin) they flye faſter vnto Chriſt. And againe, their fall maketh them more warie, and alſo to runne forward the faſter, as they that run in a race, or trauel in a iourney, being letted either by fall or by companie, do afterward make more ſpeed leaſt that they ſhould not obtaine their purpoſe. Dauid after his fal, was brought to ſee his originall corruption, and craued more earneſtly for the ſpirit to be renued in him. The children of God then fal, but the Lord reuealeth it and they riſe againe: but the hypocrites and wicked continue ſtill, and goe from euill to worſe, becauſe ſaluation is giuen to none but to thoſe that loue it.

Reuel.3.
Iſaia.28.
Heb.3.14.
Phil.3.

Gods children ſometimes linger, rather then goe forward.

Pſalm.51.

Pſal.119.8.6.10
Pſal.15.& 16.

The fourth note is, that we loue righteous men, and righteous things, as well in others as in our ſelues. Righteous men, that is, either ſuch as are afore vs, our equals, or inferiours. We muſt loue them that are afore vs, that we may follow them, and be like vnto them, & not to pleaſe our ſelues in our ſelues, and therfore muſt we be deſirous to keepe their companie, whether they be preachers or profeſſors: for thoſe that loue learning, wil delight in the companie of thoſe that are learned: and if we loue good men becauſe they are ſo, it is a good ſigne we doe much more loue God who is goodnes it ſelfe: as if the father loue the ſchoolemaſter for the ſonnes ſake, it is a ſigne he loueth his ſonne much more. And if this be ſo, it will reſtraine vs that we neither enuy, nor yet deſpiſe

How to loue ſuperiors, equals, inferiours.

ſpiſe the gifts we ſee in others: but rather giue God the glory for them, and ſeeke to profit by them: contrarie to all this is the vnrighteous and vaine glorious man.

That we might the rather doe this, Chriſt hath promiſed a reward, *He that receiueth a Prophet, &c.* Yea we ſee that worldlie men haue been bleſſed for the godlies ſake, as Laban for Iacob, Putiphar for Ioſeph, & Nabuchadnezzar for Daniels ſake: much more are the godly bleſſed, as Abraham & Lot receiued Angels in ſhape of men, had the plague reuealed to them and eſcaped. So Ebed Melech and Baruch had their life for a pray, becauſe of Ieremiah the Prophet: ſo did the Shunamitiſh woman receiue ſingular bleſſings for entertaining Eliah. Contrariwiſe, the man that heareth not inſtruction, nor loueth righteous men, but contemneth his betters, is high in his owne eyes, he hath no righteouſnes in him. This hath alſo a puniſhment, as hath been ſeene vpon the Iewes, who killed the Prophets, but their children haue builded their ſepulchers: ſo we can thinke well of many when they are gone, but when they are preſent with vs, and we might receiue ſome profit by them, we cannot digeſt them. But we muſt thinke better of others then of our ſelues, yet approuing our ſelues both to God and to others alſo, as Paul doth. Matth. 10. 2. Cor. 5.

We muſt loue our equals, both to confirme them, & by them to be confirmed our ſelues. The true ſenſible feeling of our own wants will moue vs to this dutie, that wee may haue the like of them. Rom. 15. 14. Iude. 20.

We muſt loue our inferiours, to inſtruct them, and draw them forward. And becauſe our callings will not ſuffer vs to doe this to al, we muſt firſt begin with them that are neereſt vs, as fathers, their wiues & children: maſters, their ſeruants: princes, their ſubiects. Thus did Abraham teach his familie, otherwiſe hee could not haue looked for the performance of the couenant, whereof one end was this, that he ſhould teach his familie. This belongeth to vs and all Chriſtians, who being righteous haue the couenant made to them and their ſeede: and therefore muſt they be taught & inſtructed, that they may keepe Gods ordinances and obſerue his lawes. The ſmall practiſe of this ſheweth, that few men haue the warrant of ſaluation in themſelues. This loue goeth further abroad to others, as to kinsfolkes: for the wicked Gen. 18.

Matth.23. Iam.5. Dan.12. Matth.25. Matth.5. take great pains to make many like themselues, which may be a shame to Christiãs, if they striue not daily to win some. And that we may do this there is a reward: *He that couereth sins, shall shine as the starres.* But if he be condemned that spilleth the bodie, and suffereth the very Asse to fall, how much more shal he be that loseth a soule. We must loue al righteous things in others as in our selues. We must hate vnrighteous men and separate our selues from them: but this must be in respect of their sins and corruption, whereby God is dishonored: not in respect of their person which God hath made, which after this sort may be tried. If we do not brute abroad their faults, but euen mourne for them, and their saluation. So did Lot mourne, and those are marked out which wept for the iniquitie of the time, and were preserued. In respect of Gods glorie to be angrie, but in respect of men to lament: this is a true zeale. And so Christ was angrie and wept ouer Ierusalem. Yet here must be cõsidered, the manner of offending: for some sinne of malice, and some sinne of infirmitie.

Psalm.126. 2.Pet.2. Ezechiel.9.4. Psalm.119.5.3. Mark.3. Rom.15. Psalm.69. Ierem.12.

Thus must we hate all vnrighteous things, and mourne for them, and not only for them, but also for the abuse of those things which in their owne nature are lawfull.

FINIS.

SWEET

SWEET AND SVRE SIGNES OF ELECTION, TO THEM THAT ARE BROVGHT LOVV.

1 A Clearing of iudgement, conceiuing of the trueth, and true meaning of the Scripture making for vs or againſt vs.

2 A rebuking of ſin inwardly, a pouertie of ſpirit from thence, and a mourning therefore.

3 A being caſt downe in our owne conceite, and a meeknes to beare our puniſhment thereby wrought.

4 An hungring after the righteouſnes which is in Chriſt, and a priſing and eſteeming it aboue all earthly things.

5 A muſing vpon, and a deſire to thinke and ſpeake of heauenly things.

6 A conflict of the fleſh and ſpirit, and therein, by practiſe the power of the ſpirit getting the vpper hand.

7 A ſowing to the ſpirit, by the vſe of the meanes, as of the word, prayer, &c.

8 A purpoſe vnfained, vpon ſtrength receiued, of vowing ones ſelfe wholly to the glorie of God, and good of our brethren.

9 A reſignation of our ſelues into Gods hands.

10 An expecting of the daily increaſe of our ſoules health, and our bodies reſurrection.

11 The forgiuing of our enemies.

12 An acknowledging of our offences, with a purpoſe truly to leaue them.

13 A delight in Gods Saints.

14 A deſire that after death the Church of God may flouriſh and haue all peace.

15 A ſpirit without guile: that is, an vnfained purpoſe alwaies to doe well, howſoeuer our infirmities put vs by it.

FINIS.

A TREATISE OF A CONTRACT BEFORE MARIAGE.

After prayer he ſpake as followeth:

The ſpouſage or betrothing before ful mariage knowen by the light of nature.

IT Hat none of vs might doubt whether there be iuſt occaſion of this manner of our meeting or no: we are to call to minde euen from the Heathen, that the light of nature taught thē, that there was a ſolemne promiſe to be made of the parties that ſhould be maried before they were to be ioyned in mariage, and that was called their eſpouſage: and therefore we were the more to be blamed, if we ſhould neglect ſo good a cuſtome, ſpecially being commended by the choſen people of God, as we may gather of his words: for we reade that the Lord God made a law concerning the eſpouſed perſons, that if they were vnfaithfull of their bodies, they ſhuld be condemned as adulterers, euen as wil as the maried parties. Mary alſo was affianced vnto Ioſeph, before the ſolemniſing of their mariage. And the vſe of the Church ſtandeth with good reaſon: for that the neglect of it is an occaſion that many are diſappoynted of their purpoſed mariages, becauſe ſome of them through inconſtancie goe backe. It is verie meete alſo, that they ſhould haue ſome inſtructions giuen them concerning the graces & duties that are required in that eſtate, that they may pray vnto the Lord, and ſo be prepared and made fit to be publikely preſented to the congregation afterwards.

A contract is more then a ſimple promiſe of mariage.

Now further as concerning the nature of this contract and eſpouſage, although it be a degree vnder mariage, yet it is more then a determined purpoſe, yea more then a ſimple promiſe. For euen as he which deliuereth vp the eſtate of his lands in writing (all conditions agreed vpō) is more bound to the perfourmance of his bargaine, then he that hath purpoſed, yea or made promiſe thereof by word of mouth, although the writings be not yet ſealed: euen ſo there is a greater neceſſitie of ſtanding to this contract of mariage, then there is of any other purpoſe or promiſe made priuately by ỹ parties. Theſe things obſerued, I purpoſe as God ſhal giue me grace to giue ſome leſſons, how you muſt pre-

pare

pare your ſelues to liue in ỹ eſtate of mariage. I will for the helpe of your memorie deale in this ſort and order: firſt briefly going through the Articles of your faith, and then through the Commandements, noting ſome eſpeciall duties fit for this purpoſe.

As concerning your beleefe in God the father, you know brethren you muſt beleeue in him, as being creator of all things, and alſo the gouernour and preſeruer of the ſame: you muſt alſo vnderſtand that he created man according to his owne image, and gaue him the preheminence and gouernment of the woman, for the helpe of the man, that he might be furthered in the ſeruice of his God. So you muſt much more looke that you be not hindred from the Lord by your wife: for there are many whileſt they deſire mariage, ſo long as their hope is deferred they are carefull in the diſcharde of their dutie: but afterward once inioying thoſe things they looked for, they waxe more negligent thē they were before, greatly diſhonoring God by their vnthankfulnes. And it may be the onely fault of man, if he be not helped by his wife to grow in godlines: for I think that euen Euah in mouing her huſband Adam to eate of the forbidden fruite, had been an helper vnto him, to bring him acquainted with the malitious enmitie of Sathan againſt them both, if according to the great meaſure of graces he had receiued from the Lord, he had been more faithful in obeying the will of God, and had wiſely rebuked his wife. And againe, although the woman was the occaſion of ſinne: yet the force of ſinne to the corruption of mankind came into the world by the ſin of ỹ man. For ſo the Apoſtle ſaith, Rom. 5. *As by one man* (meaning Adam) *ſin entered into the world, & death by ſin: and ſo death went ouer all men, for as much as all men haue ſinned. So much more the grace of God, and the gift of grace, which is by one man Ieſus Chriſt, hath abounded vnto many.* And in ỹ 3. of Gen. we reade, that the eyes of the woman were not opened vntil ỹ man had eaten of the fruite: but ſo ſoone as he had eaten, the eyes of thē both were opened, and they knew ỹ they had ſinned. Therfore I gather thus much, that rebuke ſhuld haue preuailed more to conuert her, then her mouing of him to tranſgreſſe, ſhould haue been able to peruert him. I ſpeake not to excuſe the woman, for I know the Lord was diſpleaſed with her, and for that cauſe hath laid a ſpecial puniſhment vpon her, in the painfull bringing foorth of children.

How the parties betrothed muſt bee taught to know their duties.

Note.

But that I might ſhew the great charge that lieth vpon the man, to ſtay the corruptions of the woman, by reaſon of the authoritie which the Lord hath giuen him ouer her: which I would haue you brother diligently to conſider of. And you my ſiſter muſt take profite, by calling to minde, that this was one end of your creation, that you ſhould glorifie God in being an helper to your husband: therefore take heede that you be not a hinderer vnto him, to trouble him or to vexe his heart, whereby he ſhould be leſſe fruitfull in his calling: but be you cheerfull towards him, ſo that although he ſhould haue little comfort in all other things, yet he may finde great cauſe to reioyce in you. And this you muſt know, that as it is required of your husband to ſeeke for wiſedome to be able to gouerne you: ſo the Lord requireth of you to be ſubiect vnto him, remembring alſo that as God hath inioyned you ſilence in the congregation, ſo you muſt ſeeke for inſtruction at his mouth in your priuate chamber.

The contracted muſt remember that God by his good prouidence brought them together.

Another thing I would haue you both to conſider of in this poynt of your beleefe, is faith in Gods prouidence. And marke well I ſhall ſay vnto you: for it is a ſpecial thing, and I know it ſhall do you good, if God bleſſe it vnto you: for if you be aſſured in your hearts that it was the Lord who in his gratious prouidence brought you thus together, you ſhall be comforted againſt all troubles and hinderances that ſhall by any meanes be raiſed vp againſt you. For this is the nature of Satan to bring mē and women to this doubt: and when they once yeeld vnto it, what trouble and what ſtrife doth he worke betwixt them? For whereupon ariſeth that impatiencie of ſpirit that we ſee to be in many, in murmuring, in chiding, in curſed ſpeeches, and much like vnquietnes? doth it not come of this, becauſe they haue not a reuerent perſwaſion that the Lord in his prouidence as by his owne hand ioyned them in that neere bond and coniunction together? Therfore my good brother and ſiſter, as you would continue and increaſe in much loue and peace one towards another, marke I ſay this poynt diligently: for it ſhal be a very comfortable ſtay vnto you both, whatſoeuer ſhould fall out afterward, contrarie to that you looked for: as if there ſhould be any diſagreement in your ſeuerall diſpoſitions and natures: or if you ſhould fal into ſickneſſes, into any diſeaſes, or ſuch like trials, you

remem-

remembring that this was the Lords doing, you may be more assured that yet for al this, it shall be well in the end, if you be constant in prayer, calling vpon God the father through faith in Iesus Christ. Now that you may proue vnto your owne hearts that the Lord hath knit you thus together, you must consider that it must needes be the Lord who hath moued the hearts of your Christian parents to giue their lawfull consents vnto you in the same, and God in mercie shall giue you greater assurance of it, if you marke his dealings with you from time to time.

Now as touching your faith in Iesus Christ, vnderstand that mariage is holy vnto them onely, whose hearts are sanctified by faith in his name. And although God will alwaies aproue his own ordinance, yet it must needes proue hurtful in the end vnto them, who call not for his blessing vpon the same: and without repentance will turne to their further condemnation. Therefore you are both to examine your selues diligently herein: and you brother. *A.* must learne hereby so to loue your wife, as Christ Iesus loued his spouse his Church: that is to say, euē as our Sauiour Christ is very patient towards it, and by little and little purgeth, washeth and cleanseth away the corruption of it. So must you in like manner in all wisedome vse the meanes, and with a patient minde waite for the amendment of any thing that you shal finde to be amisse in your wife, and that the graces of Gods spirit may daily increase in her. Therefore I charge you in the sight of God and his angels, and as you will answere vnto me and the parents of this my sister, before the iudgement seate of Christ, that as you receiue her a virgin from her parents, so you neglect no dutie whereby her saluation may be furthered, that you may present her pure and blameles, as much as in you lieth, vnto Iesus Christ when he shall call you to account. And doe not thinke that this is a harder charge, then is meete: for seeing that God hath promised a blessing vnto those husbauds that are faithful to the conuerting of their vnbeleeuing wiues, how much more then shall you preuaile with a Christian daughter, & one, I hope, that hath receiued the faith as well as your selfe? And you my sister, must likewise take heede, that you refuse not to obey your husband, in all things agreeable to Gods most holie word. For you must by his ordinance be subiect vnto him, euen as the Church is subiect vnto

Faith in Iesus Christ.

The wisedome and loue of a good Christiā in the gouernment of his wife.

vnto Ieſus Chriſt. And as the Church ſhould be but a ſtrumpet, and be vnworthie of Chriſt, and thoſe bleſſings which he bringeth with him for her, if ſhe would not receiue and acknowledge him as her head: ſo could you not looke for any benefit frō your husband, vnleſſe you ſhuld ſubmit your ſelfe vnto him, according to the cōmandement of God. Neither do I thus charge you with any obedience but in the Lord: for if he ſhould require any ſuch thing of you, as ſhould cauſe you to depart from Chriſt, I would haue you in any caſe remember that you are principally eſpouſed vnto Chriſt. And herein alſo you muſt cōſider, that there wil be ſpeciall graces of obedience & modeſtie and godlines looked for of you: not only in reſpect of your good education, but alſo becauſe of that helpe which is now offered vnto you. And when the holy Ghoſt in his Scriptures telleth you, that the beleeuing wife may (through his bleſſing) win the vnbeleeuing husband, if ſo be ſhe walke Chriſtianly in godly conuerſation with modeſtie and feare before him: let this incourage you to hope for better ſucceſſe, by all meanes of dealing towards one that is faithfull, and I truſt will be willing in all good things to comfort you.

Now thirdly, in that you are taught to beleeue in God the holy Ghoſt, it admoniſheth you to pray for his teaching, that you may by him be led into all trueth, and further inſtructed and drawne vnto euery Chriſtian dutie, from time to time. The duties are very many to be gathered out of euery article, as alſo out of the ſeuerall Commandements: but I will only giue you a taſte, and touch onely ſome one dutie, required of you in euery one of thē. In that you beleeue that there is an vniuerſall church and communion of Saints, you muſt be diligent to approue your ſelues one to each other, that you are parts and members thereof: and further the graces that God hath beſtowed vpon either of you, muſt be common in ẏ vſe thereof to each other: ſo againe you muſt ſuſtaine the infirmities one of another. Finally, you muſt prouoke and ſtirre vp one another, that your faith may be ſtrengthened, & your ſelues comforted againſt all other griefes, by the aſſurance you ſhall haue wrought in you concerning the forgiuenes of ſinnes, wherein your happines doth conſiſt: as alſo in the hope of the reſurrection of your bodies, and the tontinual meditation of eternall life.

The communion of ſaints.

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We will come now to the Commandements: and first for the former commandement, which requireth all spirituall seruice of you that is due vnto the Lord, that you stedfastly beleeue in him, loue him with all your hearts, and with feare and reuerence to call vpon his name, in all things giuing thankes, as to him which is the author and giuer of euery good and perfect gift vnto you. You must make the profit of this commaundement, that if you will looke in trueth of heart, to bee faithfull, louing and dutifull one to the other, these graces must spring from the other, as being the fountaine and wellspring of all life and trueth vnto them. For contrariwise, if you be vnmindfull of God, he will not suffer you to finde the benefits of trueth one by the other.

The first commaundement.

The second Commandement, which requireth of you to worship God after the true manner, that he appointeth in his word, teacheth you thus much, that you must nourish your loue in this estate, by the practise of things whereby hee is worshipped and honored of vs: namely, by hearing and reading of his holy word, and by the vse of the Sacraments. For that loue that is stirred vp and nourished by this meanes, is most pure and will longest endure, when fleshly loue soone vanisheth and vadeth away.

The second commandement.

That loue which breeds by godlie meanes, will longest endure.

In the third Commandement, as you are trusted with the glorie of God: so you are charged (brother) that you abuse not his name. If you be faithfull vnto the Lord, in seeking his glorie and the aduancement of his trueth, and of the kingdome of Iesus Christ, preferring it in all things as is meete; then surely will the Lord blesse you, and prosper your waies: but if you fall away, and slide into any heresie, and so dishonour his Maiestie; then will God certainly plague you in his wrath, and hee will make that which you desire to haue greatest comfort in, turne into a curse vpon you. And I would haue you remember to this ende, how God the Lord dealt with wicked Amaziah, who for the prophaning of Gods glorie and worship, had the heart of his wife drawne from him, and so to his great reproach became a notorious whore. So likewise my sister, that you dishonour not God, as being a meanes of withdrawing your husbands heart from the duties of his calling, but nourishing faith and a good conscience in all things with him: so will the Lord for his owne names sake blesse you together. For you shal finde it true which he hath spoken:

The 3. Commandement.

1.Sam.3.33. ken: *Them that honour me I will honour, and them that despise me shall be despised.* But beware (I say) that you giue no occasion of falling away, or backsliding vnto your husband, least God also bring shame vpon you by him, by giuing him ouer to some sin. I speake not this as though I doubted these things in either of you both: for I hope for better things of you: but in speaking to you, I admonish my selfe, wishing that we all take heed, that we fall not as the wicked and sinners into the hand of God: for he will not hold him guiltles that taketh his name in vaine.

The 4. Commandement. I will speake nothing of the fourth Commaundement, onely referring you to that I taught publikely this day, concerning the conscience we ought to haue, in the true and spirituall keeping of the same.

The 5. Commandement. The fift Commandement teacheth you to be obedient, and to relieue and obey your husband. And marke this sister I shal now say vnto you: if you had neuer so many gifts, if you had the wisedome of Abigael, and all other graces which are in any woman; yet if you wanted obedience to your husband, I tel you true that you are nothing worth, and you could haue no part in Iesus Christ: who denieth himselfe to be the gouernour of any, that will not acknowledge their husband to be their head. Therefore sister, let others do as they list, but be you in the number of those that doe feare God, and as the daughter of Sara by doing well; who yeelded reuerence to Abraham, and is commended in the Scripture for her dutifull speech she vsed alwaies vnto him, calling him Lord, or Sir. Now brother, remember that you must so gouerne, as you must giue account of the maner of your gouernment, euen vnto God himselfe. Besides, where there is greater dignitie, there must you know that there is greater graces required: and in ruling well there are many speciall duties to be performed. Therefore you must behaue your selfe wisely, least you dishonour your self by abusing your authority: for it is a daughter of Israel that is committed vnto you, and one that is fellow heire of the same grace in Iesus Christ with you. Againe, you must consider that a woman is a verie fraile creature, and may soone be discouraged; when as there ought to be more constancie, and staiednes on your part. Therefore in the sixt Commandement, God forbiddeth all churlish behauiour, all lumpishnes, and

The obedience of the wife to the husband.

How the husband is to rule his wife.

The 6. Commandement.

and all vnkindnes and diſcurteous ſpeeches; charging you alſo to beare with many weakneſſes, to the end they may bee moſt quietly reformed. And you ſiſter are forbidden all ſolemnes, and that you alſo for your part take heede of all bitter ſpeeches, and of naughtie names which we heare throwne out of ſome women of vnquiet ſpirits: and if you will haue your infirmitie cured by gentlenes, then deale you in like manner towards your huſbands. For it cannot be but occaſions of vnquietnes will ſometimes be offered in either part: and therefore in many things you muſt willingly beare each others burthē. Beſides this (ſiſter) there is a dutie required in this commandement, that you take care of the health of your husband, in dreſſing meates holeſome for him. And this ſhall be a meanes that his heart ſhall be more bent in all louing affection towards you.

No bitternes between e man and wife

In the ſeuenth Commandement there are many things to be noted, but I can but touch ſome one or two at this preſent for want of time: the ſpeciall vſe and ſubſtance of it is thus much, that you liue chaſtly in this eſtate, & that you keep the mariage bed vndefiled, and let me giue you both this warning, that you take heede in the beginning, marke what I ſay, leaſt that which ought to be a meanes to further chaſtitie, ſhuld turne to the hinderance of you. Therefore pray to God to giue you grace that you may be ſoberly affected in all things, and namely in the vſe of mariage: and repent of that which is paſt, if you haue any way offended the Lord in this behalfe. For many failing in repentāce for their former ſins, fal afterward vnto their vncleannes againe. As for you brother, true loue towards your wife, wil be a notable ſtay from all corruptions: this we reade of Iſaac, Gen. 24. 67. becauſe he loued Rebecca very dearely, he had no more wiues but her; albeit in thoſe daies (it was a grieuous ſin) euē amongſt many of the faithfull, they had at once more wiues then one. Therefore when you are from her abroad, make a couenant with your eyes, and let not your heart wander after any other, but thinke vpon your own wife, and delight your heart in her continually, and pray earneſtly vnto God for her, & ſo will the Lord increaſe your loue vnto her, and moue her heart alſo to delight and long after you. So muſt you do ſiſter, that ỳ ſame bleſſings may ouer take you: as ſurely if you imbrace his feare & walke in his waies,

The 7. Commandement.

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he wil bleſſe you as wel in bearing of children, as in other his manifold graces which he hath in ſtore to beſtow vpon you.

Here alſo I muſt by the way admoniſh you of one other thing, which I had forgotten before, and that is this; your loue muſt ſpring from that reuerence and feare that you muſt yeeld vnto your husband: for true loue is mixt as it were with theſe two: and this is a ſpeciall dutie, and often repeated in the Scripture, that the wife muſt feare the husband. So that you ſee ſiſter, that you muſt not look to haue your husband at your becke for your loue: but you muſt render due beneuolence vnto each other. For as the bodie of the husband is not his own, but his wiues: ſo is not the womans her own, but her husbands: for they are both one fleſh, as the Scripture doth teach.

True loue.

Now, if any doe obiect, that this is the way to bring women into bondage, and to bee as drudges to their husbands, if they ſhould in this manner be ſubiect vnto them. No, no, it is not ſo, but the moſt readieſt way to procure vnto themſelues grace, peace of conſcience, and more ſweete libertie; whileſt they liue in obedience to God, and his holy ordinances. And therefore the ſpirit of God admoniſheth all women, that they be not afraide of any ſuch vaine terror.

Now further my brother and ſiſter, that you may keepe your bodies pure and chaſte, one for the other, I would counſel you to beware of being alone with any, when there is feare of temptation vnto euill: but be carefull, that you may alwaies haue witneſſe of your Chriſtian behauiour: and in keeping companie conuenient, chuſe vnto your ſelfe ſuch as bee moſt ſober and faithfull. Well, although there be many more duties, yet I will content my ſelfe to go one thing further, that is, that as you ſeek for continuance and increaſe of loue, ſo you take heede of ielouſie: for although that true loue is very earneſt, and mixt with godly ielouſie; yet there is a wicked ielouſie, and that moueth cauſeles ſuſpitions, which worketh great woe vnto ſuch as giue credit vnto them. Take heede therefore my brother and ſiſter of this, yea though there ſhuld ſeeme to be ſome iuſt cauſe, yet giue not too ſpeedie credit vnto them. Now, if you deſire to know in your heart, which are vngodly ſuſpitions, know them by this token: for they will make you more negligent in praying one for

Ielouſie.

Note.

for another, and more ſlacke in performing all other duties of loue one to another.

In the eight Commandement you are charged brother, to vſe all lawfull meanes to prouide for the maintenance of your wife in honeſt eſtate: elſe were you worſe then an Infidell. But I charge you to take heed, leaſt through diſtruſt in the prouidence of God, you make ſhipwracke of a good conſcience, vſing any vniuſt or vnlawfull meanes. And you ſiſter are commanded to be a good huſwife, and to keepe thoſe things together which you haue, and ſo increaſe them, as you may from time to time bee helpfull vnto others. For if you ſhould conſume and waſte things vnprofitably, you ſhould griue and trouble the minde of your husband, who ought to be eaſed of that care by you. And further, if it ſhould pleaſe God to call either of you to ſuffer perſecution in time of triall, the weaker muſt for the Lords cauſe giue place to the ſtronger, & deſire the Lord to giue greater ſtrēgth: for we muſt labour for grace, that we may be willing for the Goſpell, to forſake all things whatſoeuer we haue. The eight commaundement.

Out of the ninth Commaundement I will giue you this rule, that neither of you blaze abroad the infirmities of each other: it is a great enemie to pure loue. But if there be neede of counſell and helpe in any matter, then chuſe a faithfull friend with conſent, that may be an indifferent iudge betwixt you. And againe, in any caſe tell the trueth one to another: for it is a thing diligently to be regarded in theſe our daies, when as men and women are ſo full of policies ond ſubtill fetches, that there is almoſt no ſimplicitie to be found in any. The 9. Commandement. Man and wife not to lay open the infirmities one of another.

In the laſt Commandement, which concerneth wicked motions and thoughts, although there bee no conſent giuen vnto them, you are to conſider that your nature will neuer be freed from them in this life: therefore you muſt prepare to prayer, and other heauenly exerciſes of faith, to ſtriue continually againſt them. The 10. Commandement.

Thus I will ende, beſeeching God for Chriſt Ieſus ſake to giue you of his ſpirit, that may teach you in theſe things, and inable you to further duties agreeable to his holy will, to the glorie of his name, and your euerlaſting comfort.

O Lord God deare father, for thy welbeloued ſonne our Sauiours Then he prayed.

uiours ſake, make vs thankfull for this thy gracious prouidence towards vs, Oh Lord forgiue vs all our ſinnes, and keepe vs pure both in ſoule and bodie: for thine owne name ſake write theſe inſtructions in our hearts, and giue vs grace to make practiſe of them in the whole courſe of our liues: guide vs in al things deare father by the grace of thy good ſpirit, and let the mercifull eye of thy fatherly prouidence watch ouer vs continually, that we may be comforted in thy waies, and quickened alwaies to giue thee immortall praiſe, and that through thy deare ſonne Ieſus Chriſt, our Lord and only Sauiour, Amen.

After the exhortation and prayer, he asked the parties to be contracted theſe two queſtions:

1 Of their conſent of parents.

After their anſwer of their parents conſent to make a faithfull promiſe of mariage one to the other, at ſuch time as their parents could agree vpon it, they were charged to keepe themſelues chaſt, vntill the mariage be ſanctified by the publike prayers of the Church: for otherwiſe many mariages haue bin puniſhed of the Lord for the vncleannes that hath been committed betwixt the contract and the mariage.

Iudg. 14.21.
2. Sam. 13.13.

2 Whether they were euer precontracted?

Then he charged them ſaying: I charge you, as by authoritie from Ieſus Chriſt, in whom you looke to be ſaued, that hauing the conſent of your parents, and receiued theſe precepts, that (I ſay) ye labour to grow in knowledge, and in the feare of God. And now as in the ſight of God (without all ſuch leuitie as of others is vſed) you muſt make before the Lord a contract, which is farre more then a promiſe: and that on this maner their hands being ioyned. I *R.* do promiſe to thee *F.* that I will be thine huſband, which I will confirme by publike mariage, in pledge whereof I giue thee mine hand. In like manner doth the woman to the man. Then after prayer the parties are diſmiſſed.

FINIS.

A TREA-

A TREATISE OF THE SABBATH.

IT is written, Exod. 20. 8. *Remember the Sabbath day to keepe it holy, &c.* Dearely beloued in the Lord, there is no commandement of Gods part more vrged, and of our parts leſſe obſerued, than this one of the Sabbath: wherefore with zeale to Gods glorie, and loue vnfained vnto your ſelues, I haue indeuoured in that meaſure and manner that God hath inabled me, to intreate of this argument. The neceſſarie vſe whereof we ſhall more plainly perceiue, if we doe wiſely conſider either the lamentable inconueniences which accompanie the want of the pure vnderſtanding thereof: or the manifold commodities, which inſue the right imbracing of the ſame. The inconueniences are partly to bee obſerued in the wicked, and partly to be noted in the children of God. In the wicked, who either are ſeduced by falſe doctrine, or elſe which are careleſſe of true doctrine. They that are deceiued by falſe religion, be either Papiſts on the one ſide, the Families of loue, with ſuch like heretikes on the other ſide: whereof the one, that is the Papiſts, make the Sabbath day but an ordinance, & ceremonie of the Church, and therefore obſerue it but as a thing taken vp and retained by the Church of Rome: as alſo they doe many other holy daies in the yeere. The other ſeeing no further into it, then as it is an ordinance and ceremony, and thinking it to containe nothing morall, crie out againſt it, as willing to haue it wholly abrogated, ſeeing all ceremonies haue had their end in Chriſt: alleadging (though nothing to the purpoſe) that God is a ſpirit, and will be worſhip-

The inconueniences and commodities of keeping or breaking the Sabbath.

Popiſh Sabbath.

worshipped in spirit and in trueth: and therefore the obseruation of a day is nothing auaileable to his worship. Againe, what credit it hath in them that are careleſſe of religion, all men may ſee. Tuſh (ſay theſe men) the Sabbath is too Iewiſh and full of ſuperſtition: and therefore vnto them it is all one with other common holy daies, ſauing that peraduenture they had rather haue it, thā want it; not for any loue of religion, but for eaſing of their fleſh, and the more in glutting themſelues with carnall pleaſure: by meanes wherof they make it a day of the world, not a day of the Church; a time rather dedicated to the pampering of the fleſh, then ſincerely conſecrated to the building vp of the ſoule and ſpirit. In the children of God otherwiſe well inſtructed, haue alſo ariſen many ſcruples concerning this matter, how it is ceremonious, and how it is not: which kinde of men keepe the Sabbath not as groſſe heretikes, and yet not as carefull obſeruers, by reaſon that they are not throughly taught in it, nor fully perſwaded of it. Wherefore wee may ſee how needfull this doctrine is, yea although we had no care of thē, that are not in the Church, yet in reſpect of them of whom wee haue moſt care, being in the Church of God with vs. And this neceſſitie we ſhal alſo obſerue, if in trueth we marke the ſeuerall commodities, which proceede from the right vnderſtanding here of. For ſeeing the Sabbath day is the ſchoole day, the faire day, the market day, the feeding day of the ſoule, when men purely knowing the vſe of it, ſeparate it wholly from other daies, they ſhall ſee how they may recouer themſelues from ſins alreadie paſt, arme themſelues againſt ſin to come, grow in knowledge, increaſe in faith, and how much they ſhall be ſtrengthened in the inner man. Wherefore in the booke of God, when the Lord will vrge the obſeruation of the whole law, hee often doth it vnder this one word of *keeping the Sabbath*. Againe, when the Prophets ſharply rebuke the people for their ſinnes, they particularly lay before them, how the Sabbaths of the Lord are broken. And to ſpeake the trueth, how can a man lie long in the liking of ſinne, who imbraceth this doctrine in conſcience, who willingly would haue his ſinnes diſcouered, his conſcience vnripped, the iudgements of God againſt his ſins threatned, whereby he might come to a loathing, and grow to a further

The diuels day.

How men prophane the Sabbath.

The Sabbath the Lordes market day.

He that keepeth the Sabbath, keepeth the whole law.

further misliking of his sinnes daily? Sure it is indeede, that as in other things, so in this the ceremoniall vse little auaileth. Howbeit, if for the ceremoniall vse of the Sabbath, because many so vse it, therefore we should leaue it, we might as well by the same reason put out of the doores of the Church the administration of the Sacraments, the making of prayer, the preaching of the word, because ỳ most part of men vse these things for a fashion: neither is it the question which we haue in hand, what men doe, but what they ought to doe in the obseruation of the Sabbath. In the setting downe whereof, this order doth offer it selfe to be obserued: first to speake of the commandements it selfe, and then of the reasons thereof. The commandement as we see, is deliuered both affirmatiuely & negatiuely, whereas al other the commandements are but either affirmatiuely, or negatiuely expressed: so that where it is said, *the Sabbath day keepe holie*, the holie vse of the Sabbath is flatly and streightly vrged: where it is added, *in it thou shalt not doe any worke*, the irreligious breach of the same is plainly restrained. The reasons be in number foure. The first is included in the word *remember*, and is drawne from the 1
end, which is thus much in effect: Wilt thou worship me purely, and loue thy neighbour vnfainedly? then obserue this one thing, which I haue therefore placed indifferently between those commandements which concerne mine owne honour, and the comfort of thy brethren. The second reason is deriued from the au- 2
thoritie of the law-giuer, whereby ỳ Lord vrgeth our obedience, and is expressed in these words, *the seuenth day is the Sabbath of the Lord thy God*. The third is inferred of the equitie of this law: 3
wherein the Lord dealeth with men as it were by conference, and disputeth by plaine reason, that iustly we cannot denie him the seuenth for his own glorie, who hath not denied vs sixe daies to trauaile in our owne affaires. And this is gathered when he saith, *sixe daies shalt thou labour and doe all thy worke: but the seuenth day &c.* The fourth and last reason is borrowed from proportion 4
of the Lords owne example, that as in sixe daies hee made all things, and in the seuenth ceased from creating, though not from preseruing them: so in sixe daies wee may haue a naturall vse of the creatures of God, but on the seuenth day we ought to haue a

5 ſpirituall vſe of them. Vnder theſe may be touched another reaſon deriued from the time, wherein the Lord firſt commaunded the Sabbath, which was in mans innocencie: ſo that if before tranſgreſſion it was an effectuall meanes to keep out ſinne, then after mans fall it muſt needes bee of force to withſtand ſinne. It may ſeeme the beſt way to ſome, firſt to intreate of the commandement it ſelfe, and then of the reaſons. Howbeit, becauſe the Lord his wiſedome ſometime prefixeth the reaſon, as in the firſt commandement, and ſeeing it is a thing of ſmall effect to vrge the vſe to them who are not grounded on the doctrine, and it is hard to ouermatch the affection, vntill iudgement bee conuinced: wee will firſt arme the matter with reaſons, and then ſhew both how this law is kept, and how it is broken. This order is commended vnto vs by the holie Ghoſt, 2. Tim. 3. 16. and for want of this order, many excellent Sermons haue little effect: and where iudgement, by the trueth is not conuinced, there many exhortations fall to the ground: for which cauſe alſo the holie vſe of the Sabbath ſo little preuaileth with many, in that they are not grounded with iudgement in the true knowledge of the ſame.

What is generally to be obſerued in this commandement.

But before we come to the particular diſcourſe of the reaſons, generally let vs conſider why this commaundement is in words larger, in reaſons fuller, then any other commandement. If wee take a view of the whole law, we may obſerue how the Lord hath ſet downe ſixe precepts in many words, and foure nakedly in bare words, as the 6. the 7. the 8. and the 9. why then are the firſt fiue commandements ſo fenced or fortified with reaſons, and the laſt ſo dilated by a ſpeciall amplification: the other foure being ſo briefe & ſo naked? Certainly the Lord and law-giuer foreſaw, that vnto theſe men would eaſily be brought to yeeld: and wee ſee how the very Heathen haue freely granted them, the Philoſophers haue fruitfully written of them, all ciuill righteous men doe earneſtly maintaine them: and to be briefe, common honeſtie counteth him no man that will murther, he is thought beaſtlike that defileth his body, outward ciuilitie condēneth a theefe, and the common ſort of men miſlike a backbiter and ſlanderer. Againe, he knew in his eternall wiſedome, how they would neither

ther in reaſon ſo ſoone be admitted, nor in affection ſo eaſily imbraced: and therfore to meete with the ſubtiltie of mans nature, and corruption of mans hart, they are ſet downe more pearcingly. This we ſhall ſee in the firſt and laſt commandements of the ſecond table. In the firſt, when the Lord had commanded honor to bee giuen to parents, he inforceth his commaundement with annexing a promiſe of long life, and why euen iudgement herein is much corrupted. For many there are who granting the inconueniencie and vilenes of murther, adulterie, and falſe witnes bearing, yet deny the neceſſitie and the excellencie of Magiſtracie. Yea, and albeit in iudgement many men yeeld to the reaſon thereof, yet is not the equitie thereof ſo ſoone in affection imbraced: for experience of all ages proueth, that the corrupt nature of man is moſt hardly brought to be ſubiect, & theſe laſt miſerable daies can witneſſe the ſame more eſpecially, wherin men are growne to be without naturall affection. Not without cauſe therefore is this precept fenced with reaſon. In the laſt (where God laieth a more preciſe rule and ſtraighter charge to the conſcience of man, then fleſh and blood would willingly beare, becauſe men think it ſome rigorous dealing to haue their leaſt affections arraigned, and their ſecret thoughts condemned, as willing to haue their thoughts not to be called into any court, to hold vp their hand at the barre of iudgement) he is conſtrained as it were by particular branches and ſeuerall articles to ſet downe the law, that wee might not finde ſome ſtarting holes to creepe out at, & ſo wring our ſelues out of the precincts of the ſame. Yet more euidently doth this appeare in all the commandements of the firſt table, becauſe they are more contrarie to the iudgement of man meerely naturall, although he be otherwiſe neuer ſo wiſe, and the word of trueth muſt onely trie them: for in the firſt commandement, the reaſon is prefixed: in the ſecond, third, and fourth commandements, the reaſons are annexed. But here may ariſe this queſtion, to wit, why the ſecond and fourth precepts, are ſo amplified in words, and ſtrengthened with more reaſons, then any of the other? Surely herein the Lord declareth, how he plainly foreſaw, how among the reſt theſe two commaundements would finde leaſt intertainment,

Wherefore some commandements haue reasons annexed, and some none.

and most be refused. But what shall we say of the Papists, Familists, and Heretikes among vs in these daies: and of other men also otherwise of sound iudgement, which affirme that as well the second as the fourth commandement is ceremoniall: whereof the one would bring into the Church Images, the other prophanenes? Wherefore the Lord in his wisedome, foreseeing these cauilling wits, preuenteth their purposes: so that if either they yeeld not, or make resistance to the trueth so manifest, they oppose themselues to the knowne and open trueth, and so make themselues the more inexcusable. We see to acknowledge, that there is a GOD, to honour father and mother, to abstaine from blood, not to defile our flesh, not wrongfully to oppresse, not to be a notorious slanderer; euery Papist and naturall man guided but by the light of reason, will easily grant. For the wonderfull order of the heauens, the continuall course of the Sunne, Moone and Starres, the outgoings of the mornings and euenings declare there is a God. Reason perswadeth how the things in the world must needs be gouerned, and that we owe loue vnto him by whom they be guided. Nature teacheth that mens liues must be maintained: common ciuilitie abhorreth adulterie, oppression & backbiting. But if ye aske how this God is to be worshipped, and what times we must sanctifie to that vse: wee shall see how many countries, so many religions; how many men, so many deuises. Thus wee see how necessarie it was that the Lord should prouide for his own glorie, and captiuate all mans inuentions, seeing all these commaundements doe most fight against the reason of man, and by reason haue most been oppugned. So in the pure obseruing of these, consisteth the sincere keeping of the rest of them. For how shall wee know how to walke in pure worship with an vpright heart before the Lord? how shall wee giue him the honour due vnto his glorious name? how shall wee bee instructed rightly, and reuerently to deale with the dignitie of our brethren, faithfully with their liues, purely with their bodies, righteously with their goods, or tenderly with their credit: but by those waies and rules which the Lord hath prescribed in his word? and when should wee learne those rules, but at such times as he himselfe hath appointed and sanctified for that purpose?

poſe? Againe, where theſe two commandements are not rightly vnderſtood, there true religion goeth to wracke. For admit that wee ſhould not carefully follow the word of God, how many religions would then ſtart vp? Let this bee graunted, that euerie man ſhould haue what day hee would for the worſhip of GOD, and then ſee how many daies men would beſtow on the Lord.

But let vs come to the reaſons, wherof the firſt is drawne from the end of the law, and is partly ſignified by this word *remember*, and partly by this word *ſanctifie*, *Remember the Sabbath day to keepe it holie*. For this word *remẽber*, which is here prefixed, is ſet down this word *obſerue*, in Deuteronomie: wherein we are forewarned to watch the more diligently, and attend more carefully vpon this commaundement. In which point wee may obſerue, that whereas all other commaundements are ſimply ſet downe and directly propounded, this alone hath a preface prefixed, which is thus much in effect. Wilt thou learne ſincerely to worſhip me according to that ſubſtance, manner and end, which I haue preſcribed? and wilt thou truly trie thy loue to me, by exerciſing the duties of loue to thy brethren? then forget not to keepe holie the Sabbath, wherein I ſhall teach thee both how thou ſhalt walke vprightly in the worſhip due vnto me, and alſo liue obediently in duties concerning man. Againe, the nature of the word importeth thus much, that this law was not onely grauen in the hearts of our forefathers, as were all the other: but alſo in expreſſe words inioyned vnto Adam and Eue in paradiſe, and manifeſtly practiſed of the Iſraelites in the wilderneſſe, Exod. 16. and that therfore in this common promulgating of the law, they ſhould eſpecially remember this, which is not newly giuen, as are the reſt, but rather renued as being giuen out before. True it is, that before this ſolemne publiſhing of the law in mount Sinai, this and all the other the commandements were written in the hearts of our forefathers, as wee may ſee in the booke of Geneſis. For the firſt, wee reade how the Lord ſaid vnto Abraham, Gen. 17. *I am God all ſufficient*, walke before me, and bee vpright. Concerning the ſecond, Geneſis 31. 19. Rachel is ſaid to ſteale her fathers Idols. Gen. 35. 2. Iacob reformeth his houſehold, and cleanſeth

Of the reaſons, and firſt of the firſt reaſon.

Deut. 5. 15.

The Patriarches knew the law of God.

cleanseth it from idolatrie. For the third, wee may see how religious they were in swearing. Concerning the fift, what authoritie exercised Iacob towards his children? what duties yeelded they to him both in life and death? How they hated murther, it is manifest in that historie. Both Iosephs continencie, and the punishmẽt threatned to Abimelech declare, how hainous a thing adulterie was vnto them. Concerning theft, Laban his quarelling with Iacob, and Ioseph his accusing of the brethren, do shew that it was a thing vnlawfull. Lastly, Abimelech the king reprehendeth both Abraham, Gen. 20. and Isaac, Gen. 26. for bearing false witnes in denying their wiues. Thus we see what efficacie is couched in this preface, in that it sheweth both by the precept, and practise giuen and yeelded of our first fathers, how this commandement alone, was giuen in expresse words: as also that this one precept is the schoole of all the other commandements. But to what end? to keep it as ceremoniall? No, to sanctifie it as morall, for the ende of the Sabbath consisteth in these two things: first in the morall: secondly, in the figuratiue, ceremonial, or shadowish obseruation of it: as wee take the shadow here for a figure, because a ceremonie is more then a shadow. That I call morall, which doth informe mans manners, either concerning their religion to God, or their duties vnto man: that I meane figuratiue, which is added for a time in some respect to some persons for an helpe to that which is morall, as Deut. 5. 15. *Remember that thou wast a seruant in the land of Egypt.* Howbeit, that this first morall end is here vnderstood, the first words declare, where it is said, *sanctifie the Sabbath day.* For where mention is made of the ceremonie, it is said to keepe, and not sanctifie the Sabbath. Now what is it to sanctifie the Sabbath day, but to put it apart from al other daies for a peculiar vse of Gods worship: for otherwise we must know, that all other daies are sanctified also: so that to sanctifie, it is to doe that thing on the Sabbath for which it was commanded: but of this wee shall speake more largely (by the grace of God) in the last reason. In the meane time let vs briefly obserue this, that as our first parents did sanctifie the Sabbath in viewing the creatures of God, for to praise him: so wee sanctifie it in vsing the meanes, which he hath appointed for his worship.

Why the law is giuen to all Christians, as the posteritie of Adam.

So

So that firſt we vſing the exerciſes of religion, whereby we may be ſanctified, and then ioyne with them the ſpirituall vſe of the creatures, whereby wee may be furthered in our ſanctification, ſhould after vſe the exerciſes of loue, whereby wee may ſhew that we are ſanctified. Our firſt fathers needed not ordinarily the miniſtrie of the word, but had the great bookes of Gods works. We haue neede of the word both publike and priuate, and therfore muſt learne it, that hauing learned it, wee might the better exerciſe the duties of loue: ſo then, that which was firſt to Adam, is now the laſt to vs, to wit, the beholding of GOD in his creatures, and the praiſing of him for the ſame. In the 92. Pſalme, which was appointed to be ſung of the Church on the Sabbath, is ſet down as the chiefeſt vſe thereof, the ſinging of Gods mercie, the ſhewing of his righteous iudgements, in rewarding the godly, though afflicted, in puniſhing the vngodly, though here they bee aduanced, as alſo in learning to know God in his worſhip and in his workes. Againe, Pſal. 95. we ſhall not ſee any ceremoniall vſe of the Sabbath: but that it ſhould be vſed in praying to God, in praiſing of God, and hearing of his word. This is confirmed, Exod. 31. 13. *Speake vnto the children of Iſrael, and ſay, Notwithſtanding keepe ye my Sabbaths: for it is a ſigne betweene me and you in your generation, that ye may know, that I the Lord doe ſanctifie you.* As alſo Deut. 5. 12. *Keepe the Sabbath day to ſanctifie it, as the Lord thy God hath commanded thee.* And Ezechiel 20. 12. *I gaue them my Sabbaths to be a ſigne betweene me and them, that they might know, that I am the Lord that ſanctifie them.* In which places, as the reaſon is adioyned of keeping the Sabbath: ſo wee muſt vnderſtand, that where it is called a ſigne, it is meant a document, and not a figure (for euery figure is a ſigne, but euery ſigne is not a figure, as we may ſee in the Sacraments) which are not figures or ſhadowes of things to come: ſo that, in that the Lord ſaith, *my Sabbath is a ſigne betweene me and you*, it is as much in effect, as if he ſhould ſay: my Sabbath is a common inſtruction betweene you and me; of me as the Creator, Redeemer, and Sanctifier; of you as created, redeemed, and ſanctified: ſo that the Sabbath is a document and pledge of Gods will, whereby wee ſhould know, what he is vnto vs, and wherein wee ſhould learne what wee ſhould

Adam alſo in paradiſe had the tree of life for a ſigne, not for a bare figure.

ſhould doe to him. In which reſpect this commandement is no more ceremoniall, then the firſt, where the Lord propoundeth what he is to vs, and ſecretly includeth what wee ſhould bee to him. No marueile then though this be the principall end, which was not begun to the Iewes, but firſt inioyned to Adam and Eue. Wherefore we may thus reaſon both ſafely and ſoundly: Whatſoeuer is the firſt end, is the chiefeſt end: but to ſanctifie the Sabbath is the firſt end, becauſe it was ordained ſo to Adam in time of his innocencie, at what time it could not bee a figure, becauſe by the iudgement of all ſound learned, whereof I haue read ſome, there were no figures vntill ſin came into the world, from which our parents were yet free: but a meane to keepe them in innocencie, in that notwithſtanding their excellent creation they were ſubiect to falling: therefore this end muſt be the chiefeſt. This was not onely giuen to the poſteritie of Abraham, but to the whole poſteritie of Adam: and therefore it was not proper to the Iewes, being firſt begun in paradiſe, and then afterward renewed in Mount Sinai: ſo that this morall end was the firſt ende, and common ende. And although as the Iewes had a more ſpeciall cauſe of worſhipping God, in that they had receiued a more peculiar deliuerance, when they could haue no reſt in Egypt, they on this day did remember their reſt: yet neuertheleſſe this was not the end, but rather a reaſon why they did keepe the Sabbath: as wee may ſee alſo Exod. 23. 12. where the Lord commandeth the ſeuenth day to reſt, adding as a reaſon, not as an end, *that thine oxe, and thine aſſe may reſt, and the ſonne of thy maid and the ſtranger may be refreſhed.* Where this ſparing of the beaſts is added as a reaſon drawne from that humanitie, which is in the law, not as a thing for this ſpecial end in this precept commanded, which is proper rather to the ſixt commandement, and but acceſſarie vnto this. For which cauſe this ceremonie being but acceſſarie, cannot take away the principal, and being the latter, it cannot take away the former. It is no good reaſon, that the acceſſarie being taken away, the principall ſhould alſo be abrogated: but rather on the contrarie, the acceſſarie remoued, the principall may remaine; the more peculiar appertinance being paſt, the more generall ſubſtance may continue: and though the

No figures till ſin came into the world.

latter

latter be disanulled, the former may be vnbolished. Wherefore though the ceremoniall end, which was but an accessarie, & added afterward as a thing peculiar to ŷ Iewes, is gone with them, to whom this law was made: yet the morall end, which was the principall, and first giuen out as a thing generall to all, appertaineth still vnto vs. Lastly, whatsoeuer seuereth either God from man, or man from man, the same is abrogated: the law morall, which is free from all ceremonies, and through Christ requireth nothing but a sincere, though not a perfect obedience, as being voide of all rigour, and exempted from the curse, therefore the law morall is not abrogated. For nothing is disanulled, but the rigour and curse of the law, which made a diuorcement between God and man, and the ceremony of the law, which made a separation betweene man and man, that is, between the Iew and the Gentile, as we may gather, Colos. 2. and Galat. 4. Wherefore we affirme, that as it was peculiar to the Iewes as concerning their deliuerance, that Sabbath is ceased: but as it is common to vs with them, and all others to bee preserued in the meanes of true worship, the Sabbath is to be obserued: so that not the doctrine and sincere obedience of the Sabbath, but the curse of the law, and rigorous keeping of the Sabbath is abrogated. When one thing hath diuers ends, if one thing be remoued, the other may remaine. For as the Sacraments in the time of the law had two ends: the one to foreshew that Christ should come, the other to assure them what they should haue in Christ when he came: and in that they did foreshew Christ to come, they are gone, as they assured vs what we haue in Christ, they remaine still with vs. And as for one example wee may see in the Sacrament of Circumcision two ends: the one a signe of the circumcision of the flesh, which is now ceased: the other a seale of repentance and faith: and so it is vnto vs remaining a token of initiation, though not in the same manner of administration that is in circumcision, yet in the same matter to that effect, to wit, in Baptime: so likewise the Sabbath hauing two ends, the one morall, the other ceremoniall: as it was ceremoniall and was giuen to the Iewes, as they were Iewes, it was proper to the Iewes: but as it was morall, not giuen to the Iewes alone, but to our first fathers before

Rigour.

What is abrogated.

Sacraments in time of the law had two ends.

before the Iewes, and to the Gentiles after the Iewes, it remaineth no leſſe to all men, after the Iewes ceaſed to bee a peculiar people, then the comming together to one place doth yet appertaine vnto vs. For although in that the Iewes came together to one place, as it repreſented the Church of God, it is taken away, becauſe God is preſent with vs in all places: yet as they had it to eſtabliſh them in their worſhip, and we need as neceſſarie helps for religion as euer they needed, the ſame remaineth with vs. Now, if the Sabbath were but a ſigne of ſpirituall reſt, as ſome haue phantaſtically thought, and not rather an holie ſchoole to teach vs the worſhip of God, wee would grant it ceremoniall: but ſeeing this is according to the firſt inſtitution, and that ceremonie but in time and for a time was added vnto it, though wee haue not their day, yet wee haue a reſting day, as though wee haue not their ſeales, yet we haue ſeales, and though the acceſſarie bee gone and ended with them, yet the principall continueth to vs, and remaineth after them. Wherefore wee conclude this firſt reaſon, that as the Sabbath is morall, wee muſt keepe it in trueth, though in weakenes, knowing that the rigour of the law being gone with the curſe and ceremonie, we haue a promiſe to haue our weakenes and defects herein forgiuen vs in Chriſt, as we haue in all other things.

The ſecond reaſon drawne from the equitie of the law.

Now let vs come to the ſecond reaſon, drawne (as wee haue ſhewed) from the equitie of the law, and contained in theſe words: *Sixe daies ſhalt thou labour, and doe all thy worke: but the ſeuenth day, &c.* This appeareth to bee no hard law, nor burthenſome, but eaſie, and ſuch a one as al may yeeld vnto it. For ſeeing the Lord hath giuen vs ſixe daies for our calling, then let vs not thinke it ſtrange or ſtreight, that he hath reſerued and taken vp the ſeuenth day to himſelfe: who, if he had commanded one day to work, and another to be beſtowed in his worſhip for the glorious profeſſion of his name, might iuſtly haue challenged it. This reaſon then is ſuch, that for iuſtice and equitie cannot but prouoke our obedience, and more forcibly chargeth vs, if we be diſobedient. This kinde of argument is vſuall in the booke of God, as Gen. 3. 2. 3. where our mother Eue frameth this reaſon to the Serpent very well, had ſhe ſtood to it: *We eate of the fruit of the*

the trees of the garden: but of the fruite of the tree, which is in the middeſt of the garden, God hath ſaid, Ye ſhall not eate of it, &c. Wherein as ſhe commendeth the mercie of God, in giuing them ſo largely the vſe of all the trees, excepted onely one: ſo from the law of equitie ſhe exaggerateth their ſinne, if hauing ſo bountifull an vſe of many trees lawfull, they ſhould eate of the one tree that was forbidden. The ſame reaſon alleadgeth Ioſeph to reſtraine his miſtreſſe of her lewd and lothſome purpoſe, Gen. 39. 8. 9. *Behold,* (ſaith he) *my maſter knoweth not what he hath in the houſe with me, but hath committed all that he hath to mine hand. There is no man greater in his houſe then I: neither hath he kept any thing in his houſe, but onely thee, becauſe thou art his wife: how then can I doe this great wickedneſſe? &c.* In which place as he on the one ſide commendeth his maſters liberalitie: ſo on the other ſide he ſheweth how his ſinne ſhould euen by the rule of iuſtice be more hainous and horrible, if not contenting himſelfe with his maſters curteſie, he ſhould intrude himſelfe into his owne poſſeſſion. Againe, from hence Iob reproueth his wife, & ſheweth her blaſphemie, Iob. 5. verſ. 10. *Thou ſpeakeſt* (ſaid Iob) *like a fooliſh woman: What? ſhall we receiue good at the hand of God, and not receiue euill?* Thus by the ſquare of righteouſneſſe the man of God proueth her offence to bee the greater, in that hauing receiued ſo many bleſſings, ſhe could not away once to taſte of the croſſe. Out of the mouthes of theſe two or three witneſſes, wee may gather how hainous an euill it is, that not contenting our ſelues with the large meaſure of ſixe daies trauaile, we ſhould be ſo bold, as to inuade the Lord his ſeuenth day, reſerued for himſelfe.

Thus wee ſee how the Lord granteth vs ſixe daies for our bodies, and the ſeuenth day for our ſoules: not that we muſt think, that other daies are to bee ſeparated from this vſe, but that this day muſt be wholly ſeuered from other for that vſe. For if it were poſſible, or could be conuenient either in reſpect of our calling, or the places where we dwell, twice to meete euery weeke day, as it is yet vſed, though more of cuſtome & faſhion, then in faith and of conſcience in moſt places, it were nothing but equall. For look what proportion is from ſixe daies to the ſeuenth, the ſame may bee gathered from nine, or rather twelue houres to the tenth:

tenth: whereby the tithe at the leaſt may bee affoorded for the Lord. And herein is the only difference betweene the ſixe daies and the ſeuenth, that the worſhip of God muſt in the ſixe daies be vſed at ſuch ſeaſons, as in wiſedome are ſo ſeparated and diuided to that end, without any hinderance of our lawfull and neceſſarie callings, as it doth not take vp the principall, but ſhreds and ouerplus of our vocation: but on the ſeuenth day wee muſt make ſuch a ſeparation from other daies, that what wee did but in part, in the weeke, or working daies, we may doe in whole on the ſeuenth and Sabbath day. True it is, that this equitie of twice meeting euery day, is more conuenient for cities and populous townes, where many dwell together, then in other places and ſituations, which for diſtance off, haue not the congregation ſo dwelling together.

Here our common diſtinction of calling the weeke daies working daies, and the Sabbath daies holie daies, taketh away their friuolous aſſertion, who think that euery day ſhould be our Sabbath day, as though wee ſhould confound and ſhuffle together our working daies and reſting daies.

Not euery day a Sabbath.

Now if the permiſſion of the ſixe daies appertaine to vs, is not the ſanctifying of the Sabbath day alſo commaunded to vs? And if thoſe things be permitted vs, which concerne our calling; are not much more thoſe things commanded, which reſpect our ſanctification? Wherefore if any ſay, the commandement is ceremoniall, may not the ſame ſay the permiſſion is ceremoniall? For who ſo affirmeth the one, may affirme the other: but both falſely. If wee ſhould admit theſe daies were to be reſtrained in ſome reſpects, and for ſome ſpeciall cauſes, wee affirme this reſtraining muſt bee for a time, but not continuall: and that when the reaſons of the exceptions ſhould ceaſe, then the exceptions themſelues ſhould ceaſe alſo. But ſome will ſay: What? will you not allow ſome day of reſt for humbling and faſting, or allowing ſome daies for humbling? will you not allow one alſo for thankſgiuing and reioycing? To this I anſwer, that concerning faſting when there is a ſpeciall neede of a day appointed, this is no commandement of man, or of the Church, but of God himſelfe, who as he hath laid vpon vs the neede of the remedie: ſo hath he alſo

Faſting.

com-

commanded vs to vſe the remedie. And as for the day of reioycing, I thinke it may be put on the Sabbath, which we make our daies of thankſgiuing. For as the Iewes vſed the Sabbath as a day to remember with thankſgiuing their creation: ſo wee may vſe that day for a thankfull remembrance of our redemption, becauſe in it wee may meditate of all thoſe benefits, which our Sauiour Chriſt by his natiuitie, circumciſion, paſſion, reſurrection and aſcenſion, hath purchaſed for vs. But if any man obiect, that this is too niggardly and ſparingly, becauſe as God is extraordinarie in mercie, ſo we ſhould be extraordinarie in thankſgiuing. I grant that Chriſtian Magiſtrates may for neceſſarie occaſion, in wiſedome of the ſpirit, alter the times, and appoint ſome ſeaſons for that purpoſe: ſo it bee done for a while, and continue not as perpetuall: for in ſixe daies, as we taught before, we muſt chiefly labour in our callings, and beſtow ſome part of times in God his worſhip: and on the Sabbath day wee muſt chiefly waite on God his worſhip, and beſtow no time on other things, but vpon neceſſitie, becauſe wee are no leſſe charged on the Sabbath to worſhip God, then we are permitted on the other day to follow our ordinarie callings.

Now let vs proceede to the third reaſon, taken from the law- The 3. reaſon.
giuer, or author of the commandements. For it thus followeth, Exod. 20. verſ. 6. *But the ſeuenth day is the Sabbath of the Lord thy God, &c.* This argumēt we know to be vſed ſeuerally in the three precepts going before. In the firſt it goeth before the commandement: in the ſecond it commeth after: in the third it is more neerely adioyned. And here it is called *the Lords Sabbath:* which proueth that therefore it muſt bee wholly ſpent vpon the Lord. Now were it ceremoniall, then it ſhould follow that there were but nine commaundements, ſeeing (Deut. 4. 13.) Moſes affirmeth, that the couenant which the Lord commaunded his people to doe, were tenne commandements: where we ſee, that not the Church, but the word of God ſetteth downe this computation. And albeit the ceremonies bee alſo the commandements of the Lord, neuertheleſſe wee muſt wiſely diſtinguiſh betweene the one and the other. The commandements were immediatly Note.
giuen out by the Lorde himſelfe, the ceremonies were giuen
immediatly

immediatly to Moſes from the Lord: but mediatly from God to his people by the miniſtrie of Moſes. For it is ſaid, Deut. 5. 22. *Theſe words the Lord ſpake vnto all your multitude in the mount, out of the middeſt of the fire, the clowdes, and the darknes, with a great voyce, and added no more thereto.* In which place the man of God ſpeaketh of the tenne Commandements, which a little before he had repeated, as they were publiſhed, generally to all by the Lord himſelfe, which therefore are perpetuall to all people, nations and languages, not onely to the Iewes, but alſo to the Gentiles. The ceremonies, as we know, were not vniuerſal, but beginning with the Iewes they ended with them: neither were they perpetuall, but in Chriſt his comming were abrogated. This difference is yet more plainly ſet downe, Deut. 4. 13. 14. *Then the Lord declared vnto you his conenant, which he commanded you to doe, euen the tenne commandements, and wrote them vpon two tables of ſtone. And the Lord commanded me the ſame time, that I ſhould teach you ordinances and lawes, which ye ſhould obſerue in the land, whither ye goe to poſſeſſe it.* Where Moſes maketh a flat difference of thoſe lawes, which God gaue in his owne perſon, and them which were giuen by his miniſtrie. By this word *ordinances*, which is in this verſe, are ſignified, as ſome affirme, thoſe lawes, whereby the Iewes did differ from other people. Thus we ſee how Moſes was the miniſter of the ceremoniall law, which was giuen but vnto ſome, and laſted but for a ſeaſon: but the morall law, which appertaineth to all men, and it is in vertue for euer, the Lord himſelfe did giue it forth.

Now, as we anſwer the Papiſts in defending againſt them the ſecond precept as morall, and not ceremoniall: ſo wee likewiſe ſtand againſt them in this. For looke what ſtraying and vnſtaied mindes were in the Iewes concerning the worſhip of God, the ſame alſo is in vs by nature: and what helpes ſoeuer they needed therein, either to bee put in minde of their creation, or to the viewing of God his workes, or ſacrificing to the Lord; the ſame are as needfull for vs to helpe vs in our ſacrifices: for wee neede a perfect rule as well as the Iewes, to preſerue vs from idolatrie and hereſie. Againe, ſeeing we haue as great need of a ſolemne time for theſe things, wherein we may giue our ſelues wholly to hearing,

hearing, praying, and receiuing of the Sacraments, as they had for their worſhip: we are ſubiect to as great diſtractions of minde in our callings, as they were, and being with them of a finite nature, can no more then they doe infinite things. It is as requiſit for vs as for them to haue a law, as well for the time, as for the manner of worſhip: wherein laying aſide our ordinarie workes, we ſhuld chiefly, principally, and wholly, giue our ſelues to thoſe exerciſes of religion, and duties of loue, which onely in part we did before, and ſo more freely eſpie our ſinnes paſt, eſchue our ſinnes preſent, and ſtrengthen our ſelues againſt the ſinnes to come. Wherefore to ſhut vp this argument, we affirme againſt the wicked heretikes of our time, that ſo long as we ſtand in neede of corporal meanes, as meate, drinke, apparell, and ſleepe, for the continuing of our corporall eſtate: ſo long we ſhall alſo neede the ſpirituall meanes, as the word, the Sacraments and prayer for the continuing of our ſoules. And as it is not ceremoniall for theſe conſiderations to vſe theſe meanes: ſo it is morall to haue a time commanded and obſerued, wherein theſe things ſhould be practiſed.

It remaineth to ſpeake of the fourth and laſt reaſon, drawne from the proportion of God his owne example, as may appeare in theſe words, Exod. 20. 11. *For in ſixe daies the Lord made the heauen and the earth, the ſea and all that in them is, and reſted the ſeuenth day: therefore the Lord bleſſed the Sabbath day and hallowed it.* Wherein we haue thus much in effect, as the Lord made the creatures in ſixe daies: ſo we in ſixe ſhould haue a naturall vſe of them. And as he ſanctified, that is, put a part the ſeuenth day to his owne worſhip, and bleſſed it with a peculiar bleſſing giuen to his worſhip appointed: ſo we alſo ſetting this day apart from the ordinarie workes of our calling, ſhould wholly and onely conſecrate it to the worſhip of God. So that as God made all things in ſixe daies: ſo we may vſe them ſixe daies, as Adam did in the garden: and as the Lord reſted from his workes of creation, though not from his worke of prouidence and adminiſtration; ſo muſt we ſet apart this day, to looke for a ſpeciall bleſſing and ſpeciall benediction of God his worſhip, becauſe of his owne promiſe and inſtitutiõ. Why did the Lord this to our firſt father? The 4. reaſon.

God gaue a ſpeciall bleſſing to the Sabbath day.

he beheld the workes of euery day, and bleſſed euery day? We muſt note, that he gaue a ſpeciall bleſſing aboue the othes daies, vnto this day. Now therefore admit that a man ſhould grant this much to our heretikes, that we ſhould be as perfect as Adam in his innocencie: (which is a manifeſt hereſie) yet they muſt grant, that we ſtood in need of the word and Sacraments, the vſe whereof they do deny, ſeeing Adam had need of the vſe of theſe things, being yet without ſinne. We therefore oppoſe thus much vnto them, that ſo long as they will acknowledge a need of corporall helpes, by calling for meate, ſleepe, and apparell: ſo long their ſoules ſtand in neede of ſpirituall meanes, as of the word, Sacraments and prayer, becauſe their ſoules muſt as well be preſerued, as their bodies nouriſhed. Our firſt father then had a Sabboth to be put in minde of the Creator, and that without diſtraction he might the better be put in minde of the glorious kingdome to come, that more freely he might giue himſelfe to meditation, and that he might the better glorifie God in ſixe daies. As the heretikes then deny the neceſſitie of the word, prayer and Sacraments: ſo we looke for a new heauen, and a new earth, and then we hope and acknowledge, that we ſhall keepe a continuall Sabbath. But in the meane time, ſeeing the Sabbath which we now haue, was before ſinne, we ſince ſinne came into the world, haue much more neede of it, becauſe that which was to continue Adam in innocencie, is to recouer vs, and to continue vs in our recouerie. The Lord then hauing ſanctified this day, it is not our day, but the Lord his owne day.

Obiection. Anſwere.

But ſome will ſay: How? is God better ſerued on the Sabbath, then on any other day? I anſwere, not that we put religion in that day, as it is a day, more then in any other: but that on that day we are freer from diſtractions, and ſet at more libertie to the worſhipping of God, then we are on the other ſixe daies, wherein we are bound to our ordinarie and lawfull calling. Wherefore as we put no holines in the creatures of water, bread and wine in the Sacraments: but acknowledge all inward grace to proceede from God his bleſſing and inſtitution: ſo we promiſe vnto our ſelues on the Lord his day a greater bleſſing, not for any thing in the day it ſelfe, but by reaſon of God his own ordinance,

and

and promiſe of a bleſſing to the ſame. And as we deny not a bleſſing from the Lord on priuate prayer, reading and conference, but acknowledge a greater bleſſing to be due euen by the Lord his owne promiſe, to theſe exerciſes publike in compariſon of the other: ſo we deny not the grace of God to be vpon thoſe houres redeemed from our outward callings, and conſecrated to the Lord: but confeſſe a more ſpeciall bleſſing from God to belong to that whole day, which the Lorde hath taken vp to himſelfe alone, and that for his own promiſe ſake vnto all them which come with ſimple hearts to obey his holie commaundement. Note.

Now hauing gone through thoſe reaſons, which proue the Sabbath day to be morrall, and that this commaundement is no leſſe to be obſerued, then the other nine: before we enter into the expoſition of the law it ſelfe, it ſhall be conuenient to meete with ſuch reaſons, as ſome men bring to preiudice the truth of that, which hath been alreadie ſpoken: which being done, by God his grace we wil come to the other. The reaſons againſt the Sabbath may briefly be reduced into ſuch, as either ſeeme to be drawne out of the expreſſe words of the Scriptures: or elſe by ſome conſequence to bee gathered from the Scriptures. The arguments borowed from the written word, are either out of the old Teſtament, or out of the new: they which are contained in the olde, are taken either out of the law, or out of the Prophets. Out of the law, they make much adoe about that which is written, Exod. 31.13,14,15,16,17. where the Lord ſaith thus vnto Moſes: *Speake thou vnto the children of Iſrael, and ſay, Notwithſtanding keepe ye my Sabbaths: for it is a ſigne betweene me and you in your generations, that ye may know that I the Lord doe ſanctifie you. Ye ſhall therefore keepe the Sabbath: for it is holy vnto you: he that defileth it, ſhall die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall be cut off from among his people. Sixe daies ſhall men worke, but in the ſeuenth day is the Sabbath of the holy reſt to the Lord: whoſoeuer doth any worke in the Sabbath day, ſhall die the death. Wherefore the children of Iſrael ſhall keepe the Sabbath, that they may obſerue the reſt throughout their generations for an euerlaſting couenant. It is a ſigne betweene me and the children of Iſrael for euer: for in ſixe daies the Lord* Anſwere to the reaſons that by ſome are brought againſt the Sabbath.

made the heauen and the earth, and in the ſeuenth day he ceaſed and reſted. Out of theſe words they ſnatch theſe three reaſons. Firſt they triumph before the conqueſt, and ſaie, it is manifeſt that it is a ſigne: and therefore as they pleaſe to conclude, it is a figure. True it is, that it is here called a ſigne, verſ. 13. as alſo Ezech. 20. 12. it is plaine: howbeit this is no good reaſon, that ſeeing the Sabbath is a ſigne, therfore it is a figure or ſhadow. For although euery figure and ſhadow be a ſigne, yet euery ſigne is not a figure or ſhadow. A figure foreſheweth a trueth afterwards to be reuealed: a ſhadow betokeneth a bodie hereafter to be exhibited: but a ſigne as it doth ſomtimes ſignifie a thing afterwards to be looked for; ſo it doth ſomtimes aſſure vs of a thing alreadie performed. The figure ceaſeth when the trueth commeth: there is no vſe of the ſhadow when the bodie is preſent: but the ſigne and the thing ſignified may be ioyned together, and both of them ſerue for a preſent vſe. Againe, they gather out of the 16. verſe of the chapter, which we haue in hand, where it is ſaid, *The children of Iſrael ſhall keepe the Sabbath, that they may obſerue the reſt throughout their generations for an euerlaſting couenant*: that, becauſe the Sabbath of God is his couenant foreuer, that is, vntill Chriſt, it is ceremoniall. True it is, that the law admitteth this phraſe of ſpeech ſundrie times, to ſay *for euer*, that is, vntill Chriſt, in whom all things are fulfilled. But we muſt obſerue this generall rule as our guide, when we will know what figures and ceremonies end in Chriſt, and what morall precepts belong vnto vs. When a thing is vrged to the Iewes, and hath a peculiar reaſon made properly to the Iewe, and appertaineth nothing to the Chriſtian: then as it begun with the Iewes, as they were Iewes, it ceaſed with the Iewes: but when the reaſon of the thing vrged is not peculiar to the Iewes, but alſo belongeth to the Chriſtians; then the thing commanded is not proper to the Iew, but common to the Iew and Gentile. Wherefore let vs ſquare out the reaſon by the line of this generall rule. It is here added, verſ. 17. *For in ſixe daies the Lord made the heauen and the earth, and in the ſeuenth day he ceaſed and reſted.* Where if it had been ſayd, they ſhall obſerue the reſt for an euerlaſting couenant, becauſe they were brought out of Egypt, I would haue granted it to haue

To know things morall and cerimoniall.

Note well.

haue been peculiar to the Iewes: but seeing this is the reason, *the Lord rested*, which is common, not to the posteritie of Abraham alone, but to the whole posteritie of Adam, the commandement must be graunted generall both to Iew and Gentile. For it is a common instruction to all men in all ages to labour sixe daies, wherein the Lord made the heauen and the earth, and to cease from labour the seuenth day, because in it the Lord rested. The plaine sense then of this place is briefly this, as if the Lord should say: I made this law in the beginning of the world, and it shall last to the end of the world: I made it to Adam the father of all generations, and it shall endure to the last of all his posteritie frō generation to generation: I made this law to ease my selfe after my great paines taken in the creating of the world in sixe daies, and you shal keepe it to ease your minds, which are fraught with many distractions, by reason of your ordinarie callings in those daies. Neither would I haue any to thinke, that the Lord had neede of any refreshing, who being infinit, cannot be subiect to distractions or wearines: but we must know, that where the Lord is said, to haue refreshed himselfe, by taking a view of his creatures, he commendeth his loue to vs ward, in shewing rather what ought to be in vs, then what was in him. For such alacritie and diligence should we vse in our callings, as we should be glad when the Lords day commeth, that in it we shall recouer our selues, and ease our minds of those distractions, which burthen vs in our outward calling, and so refresh our selues with spiritual pleasures in the pure worship of God, and thankfull beholding of his workes. We see how these reasons make rather flatly with vs, then against vs. And thus much for their proofes out of the prescript words of the law: now let vs consider what they alleage out of the Prophets.

How God is said to rest after the creation.

Their reasons out of the Prophets be taken either out of Esay, or out of Ezechiel. Out of Esay they vse these places, Esai. 56.1, 2. and 58.13, 14. and 66.23. The words of the Prophet, chap. 56. 1, 2. are these: *Thus saith the Lord, Keepe iudgement, and doe iustice: for my saluation is at hand to come, and my righteousnes is to be reuealed. Blessed is the man that doth this, and the sonne of man which laieth hold on it: he that keepeth the Sabbath, and polluteth it not, and keepeth his*

The second obiection out of the Prophets.

hand from doing any euill. See, say they, here is the Sabbath commanded as a resting from sin. I deny it not, but our controuersie is about the ground of the Sabbath. For why doth the Lord so call on his people by the Prophets for keeping the Sabbath, and crieth so much against the breach of the same, but because it was the especiall meanes of God his worship and their saluation: which being contemned, they contemned God his worship, and their owne welfare? And because in this horrible contempt of the holie schoole of the Lord, where they should haue learned both their religion towards God, and duties to their brethren, they gaue a manifest token of carelesnesse in them both, they are worthily threatned by the Prophet. And concerning the pure interpretation of this place, by keeping the Sabbath, is meant the obseruation of the first table; by keeping their hands from doing any euil, is vnderstoode the obedience of the second table: so that the thing in this place chiefly vrged is this, that they should keepe the Sabbath, which might nourish them in the worship of God, and in duties to their brethren. But say they, the Sabbath is here ioyned with ceremonies, as may appeare in the verses following: therfore it is a ceremonie. This is no sound argument. For in the law is set downe the morall law, which teacheth the common duties of all Gods people, wherein be also the ceremonies, which describe the duties peculiar to the Iewes: whereupon we must not conclude, that therefore the morall law is ceremoniall. Againe, these ceremonies containe not only certaine trueths of spirituall things, which should be accomplished in Christ, but also of other meanes which should succeed in their places. True it is, that if they had only contained trueths of spirituall things in Christ, it had been somewhat, that they affirme: but seeing they haue also in them such meanes, which though not in the same maner, yet more effectually are afterward to be vsed, the reason is not good. Wherefore we reason against them thus: that, albeit we haue not the manner of their sacrifices, yet we haue our sacrifices and meanes of Gods worship succeeding them. For though we haue not, as they had, Priests to offer for vs, and such slaine sacrifices as the Priests did offer for them: yet we haue the ministery of the word of God, which cuts vp mens consciences,

The interpretation of Esay. 56.1,2.

conſciences, by whom the ſecrets of mens hearts are made manifeſt: 1.Cor.14.25. *Which being mightie in operation, and ſharper then a two edged ſword, entreth through euen to the diuiding aſunder of the ſoule and the ſpirit, and of the ioynts and the marow, and is a diſcerner of the thoughts, and intents of the hearts.* Heb.4.verſ.12. And whereby Chriſt is as it were freſhly crucified vnto vs, and that by ſo much the more profitably, then if we were preſent at the thing it ſelfe, as beſide the deſcribing of the manner thereof, the fruite of it is more effectually preached. And certainly we may affirme, that then the dumbe ſacrifices of the blind Papiſts came in, when this glorious ſacrifice of preaching ceaſed. And where the word in any power and ſinceritie is adminiſtred, there doubtles the preaching of the law ſtriketh vs, and the preaching of the Goſpell bringeth vs to Chriſt.

Herein is the difference betweene the Iewes and vs, that they in all their Sacraments and ſacrifices repreſented Chriſt, that was to come, and ſhewed that their ſinnes in him ſhould be taken away, being yet to come: we manifeſtly in our ſacrifices witnes, that he is alreadie come, and that our ſins in his death are fully pardoned. Beſides, to theſe forenamed ſacrifices we haue the ſacrifices of prayer, and thankſgiuing: whereof the Prophet ſpeaketh, Pſal.141.2. *Let my prayer be directed in thy ſight as incenſe, and the lifting vp of mine hands as an euening ſacrifice.* As alſo Pſal.119. part.14.verſ.108. *O Lord, I beſeech thee accept the free offering of my mouth, and teach me thy iudgements.* Of theſe ſacrifices is mention, Mala.1. Hoſe.14.2. Mat.24. Ioh.3. Heb.13.15. Now in that it followeth, Eſai.56.7. that *the Lord will bring them to his houſe of prayer:* I grant, in that they had but one houſe of prayer, which repreſented to them the Church to be one, it was ceremoniall: yet I alſo confeſſe, that in the ſame was this common trueth that it ſhould be a meane to worſhip God. Wherefore in this place the Lord commandeth and commendeth holie aſſemblies euen to vs, to whome they bee as needfull as to the Iewes. For though it bee not now neceſſarie, nor required, that wee ſhould goe vp to Ieruſalem to worſhip after the manner of the Iewes: yet beſides our priuate houſes, wherein we may worſhip the Lord, we haue neede of one publike and common place

to meete in: whereunto the Lord in his Goſpell hath made this promiſe, that where two or three ſhall be gathered in his name, he will be in the middeſt of them. This alſo is commended vnto vs by the example of the holy Apoſtles, who met together, and beſides their ſeuerall houſes it is ſaid, Acts 2.46. *They continued with one accord in the temple*: ſo that they had one place, where the Word, the Sacraments, Prayer, &c. were vſed. And though we now haue not the ſame offerings, places, and ſacrifices which the Iewes had: yet we haue theſe things more effectually then they: and though we haue not the Sabbath, yet we haue a Sabbath. The words, Eſai. 58.13. be theſe: *If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine owne waies, nor ſeeking thine owne will, nor ſpeaking a vaine word, 14. Then ſhalt thou delite in the Lord, and I will cauſe thee to mount vpon the high places of the earth, &c.* This is ſpoken to the preſent eſtate of the Iewes, as then they were, and not properly to the Gentiles, but as they may ſee their eſtate in the Iewes, in which reſpect it may be profitably applied and gathered to the Gentiles, but euident it is, that here properly it was ſpoken to the Iewes. For in this place the Prophet ſharply reprehendeth them, becauſe they kept not their faſtings and holy daies aright. Howbeit, they did not ſticke to complaine among themſelues, that they had faſted, that they humbled themſelues, and vſed all the meanes which their fathers before them had done: but all in vaine, in that they felt not the like effects, which their fathers did. Wherefore the Lord by his Prophet anſwereth them in this ſort: True it is, that ye faſt indeede, but therewithall ye lie and liue ſtill in your ſinnes, ye faſt, but without repentance: and ſo farre are ye from true forſaking of your ſinnes, that on your faſting daies, howſoeuer like hypocrites ye vſe the outward action, ye exerciſe crueltie, oppreſſion, debate and ſtrife: and doe ye looke, that this holie hypocriſie ſhould be acceptable vnto me? No. If ye will pleaſe me with your faſting, repent ye of your ſinnes, ſhew forth your ſorow by the fruites of loue, in exerciſing the workes of mercie and compaſſion: which things when I ſhall behold in you with an vpright heart, then I will accept your

The interpretation of Eſay. 58.13.

your offering, and be pleased with your fasting. Againe, doe not thinke that I will looke vpon your holidaies, so long as ye vse them but vpon custome and in hypocrisie, making them vnprofitable for my worship, and your salvation and repentance, vntill such time as ye endeuour a better and more holie vse of them, both concerning the pure honouring of my name, and the furthering of your owne saluation. Behold (say they) the Sabbath is here abrogated, then which they can affirme nothing more contrarie out of this place. For here is no abrogating of the Sabbath, but an establishing of the true celebrating of the Sabbath, with a sharp reprehending of their corrupt and present estate. And as he speaketh against their corrupt Sabbath, so he taxeth them for their hypocriticall fasting: so that if they will haue the Sabbath to be abrogated, much more must they driue fasting out of the doores of the Church, against which he is most earnest; and telling them that their fasts are not in trueth, hee sheweth them, with what fasting he is pleased. Againe, say they, see, here it is manifest that to cease from sin is our Sabbath, which we must keepe. I answere, it is the fruite of the Sabbath which we must keepe: and therefore, because where the meanes are vsed without any effect or fruite, there the meanes are nothing, the Lord rather vrgeth them to the effects and keeping of the Sabbath with fruite, then disanulleth the Sabbath. And it is vsual in the word of God to vse the effect for the cause, and the fruite for the meanes, as we may see Iam. 1.27. *Pure religion and vndefiled before God, euen the father is this, to visit the fatherles and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.* Which briefly is, as if the Apostle should say, this is the effect of true religion, when faith doth purely shew it selfe in the workes of loue. Againe, Ioh. 6.47,48. *He that beleeueth in me, hath euerlasting life: I am the bread of life.* Where our Sauiour Christ sheweth, that the effect of faith is the eating of Christ his flesh, and drinking of his blood. So that, to vse the meanes without the effect is hypocrisie: as also to looke for the effect without vsing of the meanes, is foolish presumption. Wherefore we affirme, and that from the mouth of the Lord by his holie Prophet, that to rest in fasting and in the Sabbath, being but an outward meane, is

Fasting.

of

of no value, being ſeperated from good workes, the iſſue and the effect of the ſame, and that if we would God ſhould be mercifull to vs, we ſhould alſo ſhew our ſelues mercifull vnto others. So then the Lord taketh not here away the one, but ſheweth the one to be fruitles without the other, and is ſo far from taking away the Sabbath, that rather he goeth about to informe them in the true vſe of the Sabbath. The meaning therefore of the Prophet his words is this: If thou wilt not reſt in the bare ceremonie of thy holidaies, but wilt doe thy holy ſeruice to me, and duties of loue to thy brethren; then ſhalt thou ſhew thy ſelfe to take true pleaſure in God and his worſhip. Where we muſt learne ſo to delight our ſelues with the meanes of our ſaluation, that ſeeing we can but in part giue our ſelues vnto them in the weeke daies, we ſhould greatly reioyce when the Sabbath day commeth, contrary to the practiſe of the people in Amos his time, who would ſay, Amos 8.5. *When will the new moneth be gone, that we may ſell corne? and the Sabbath, that we may ſet forth wheate, and make the Ephah ſmall, and the ſhekel great, and falſifie the weights by deceit?* Wherefore we conclude, that here is not the abrogating, but the pure celebrating of the Sabbath, which appeareth by effect, when it draweth vs neerer to God, and cauſeth vs to take greater pleaſure in his waies.

The interpretation of Eſay. 66.23.

There remaineth that, which is Eſai. 66.23. *And from moneth to moneth, and from Sabbath to Sabbath ſhall all fleſh come to worſhip before me, ſaith the Lord.* Where it is ſaid, from Sabbath to Sabbath, behold (ſay they) here is ſet downe a continuall Sabbath to be obſerued euery day in the kingdome of Chriſt, and therfore there ought not to be one preſcript day only in the whole weeke. But the reaſon is moſt weake, and containeth a manifeſt abſurditie. For if euery day ſhould be a Sabbath, and we in the Sabbath are commanded to doe no manner of worke; when ſhould we trauaile in our ordinarie callings, whereunto the Lord himſelfe hath permitted vs ſixe daies? Thus we ſee the ſixe daies of our ordinarie callings ſhould be pulled away. If they ſay, that a man may follow his calling, and yet worſhip God ſufficiently, and as becommeth the holy Sabbath, then they muſt grant, that we may do our ordinarie workes on the Sabbath, as alſo they ſuſpect the

Lord

Lord of want of wiſedome. But if we ſhould looke narrowly into theſe mens liues, we ſhould finde, that whileſt they crie out to keepe euery day a Sabbath, they in trueth in the meane time obſetue no Sabbath at all. Beſides, in that there needeth one particular day wholly to be giuen to the Lord, it is certaine, that the deareſt children of God, who vpon the other daies redeeme time to Gods worſhip, earneſtly deſire this.

Now concerning the place it ſelfe, which they ſeeme much to miſconſtrue, we muſt vnderſtād two things. Firſt, it is not ſimply to be taken, but in the way of compariſon: ſecondly, it is meant of the kingdome of glory, and of the ſecond comming of Chriſt. In the way of compariſon it is vnderſtood thus: that the people of God ſhould not content themſelues to worſhip him on the Sabbath onely, but alſo in the other ſixe daies it ſhould be lawfull for them to haue holie aſſemblies and Chriſtian meetings: which though they now ſhould doe but in part, by reaſon of their ordinarie callings, hereafter they ſhould doe it both continually and perfectly in the kingdome of heauen. Which thing was performed euen of the Apoſtles, who although they obſerued one ſolemne day, yet had they their godly aſſemblies for holy exerciſes on other daies alſo. True it is, that the Familie of loue pretends a ſhew of the kingdome of God in this life by riſing from ſinne, ſaying, that we here ſit in heauenly places. But the Scriptures in this caſe ſpeake of the beginning, not of the conſummation of God his children in glorie. For in this life we poſſeſſe but in hope that, which perfectly we ſhall enioy. We be here admitted but into the entry of this kingdome, we here take vp our hold, we receiue our deedes, our leaſe and euidence are giuen vs in this world, to aſſure vs that hereafter we ſhall haue the full fruition and perfect poſſeſſion. Wherefore another Prophet ſaith, Ierem. 31. 33, 34. *This ſhall be the couenant, that I ſhall make with the houſe of Iſrael. After thoſe daies, ſaith the Lord, I will put my law in their inward parts, &c.* 34. *And they ſhall teach no more euery man his neighbour and euery man his brother, ſaying, I know the Lord: for they ſhall all know me from the leaſt of them to the greateſt, ſaith the Lord.* Where we may ſee, that though the full accompliſhment of our glorie and knowledge is in heauen: yet true it

is

is that here it is begun, and ſhall be finiſhed hereafter, when we ſhall perfectly know God, whom now we know but in part, and as it were in a mirrour. For euery one, as it is Heb. 5. 12. concerning theſe times, ſhould be able through God his ſpirit to teach others according to that calling, wherein the Lord hath placed him. And as that place teacheth not, that all ſhould be Doctors, but that there ſhould be knowledge in all, though in greater meaſure in ſome: ſo our Prophet meaneth not, that euery day ſhould be a Sabbath, but that Chriſtians in euery day of the weeke ſhould prouide for the worſhip of God in ſome meaſure, though more fully and more ſolemnely on the Sabbath. So we ſee the force of this to be in the way of a compariſon, that Chriſtians ſhould not ſatisfie themſelues, concerning the worſhip of God, with the Sabbath: but that alſo, as their calling would permit, they *ſhould worſhip from Sabbath to Sabbath.*

A rule for the interpretation of Scriptures.

As for the ſecond anſwere, to proue againſt the maintainers of a continuall Sabbath, that this place is meant of the Church triumphant, and not of the Church militant, it ſhall eaſily appeare, if we conſider diligently what goeth before, and what commeth after: which rule is worthily to be followed in ſifting out the true ſenſe of the places in the Scriptures. Now in the verſe going before, mention is made of the new heauens, and the new earth: whereby he meaneth not the firſt comming of Chriſt in humilitie, but his ſecond appearing in glorie, as may appeare 2. Pet. 3. 13. where the Apoſtle repeateth the ſame words, ſaying, *We looke for new heauens, and a new earth, according to his promiſe, wherein dwelleth righteouſnes.* Surely if the Prophet had meant this to haue been in Chriſt his comming in the fleſh, it is moſt like it ſhould haue been in the floriſhing eſtate of the Church, and glorious times of the Apoſtles: but that it was not ſo, it is manifeſt by the Apoſtle his owne words, *We looke for new heauens, &c.* In the verſe following, the Prophet ſpeaketh of the worme that ſhall not die, and of the fire that ſhall not be quenched: which vndoubtedly is vnderſtood of the hels, whereinto the wicked ſhall be caſt at the laſt iudgement day, as may be gathered by our Sauiour Chriſt his words, Mark. 9. 43, 44. where he maketh mention of hell, *where their worme dieth not, and the fire neuer goeth not.*

Wherefore

Wherefore by the premiſſes and ſequell we conclude with the learned, that the Sabbath here mentioned muſt bee kept in the kingdome of heauen. And therefore their continuall Sabbath, which they would haue in this life, is a deuiſe of their owne braine, and not gathered out of this place. And thus much of the reaſons, which ſeemed to proue the Sabbath ceremoniall, taken out of the preſcript words of the olde Teſtament. As for that which we alleadged out of Ezechiel chap. 20. it is alreadie anſwered ſufficiently in confuting their firſt reaſon, which was drawne out of Exod. 32.

Anſwere to their arguments, taken out of the new Teſtament.

Now it remaineth in like manner to conſider of their arguments, which they take out of the new Teſtament, & that either out of the hiſtorie of Chriſt, or from the writings of his holie Apoſtles. And becauſe the foure Euangeliſts agree in one harmonie, we will briefly reduce all their reaſons into one or two principall places, namely, Matth. 12. 1, 2, 3, 4, 5, 6, 7, 8. and Marc. 2. 27. In Matth. 12. it is ſaid: *At that time Ieſus went on a Sabbath day through the corne, and his diſciples were an hungred, and began to plucke the eares of corne and to eate. 2. And when the Phariſes ſaw it, they ſaid vnto him, Behold, thy diſciples doe that which is not lawfull to doe vpon the Sabbath. 3. But he ſaid vnto them, Haue ye not read what Dauid did when he was an hungered, and they that were with him? 3. How he entred into the houſe of God, and eate the ſhewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Prieſts? 5. Or haue ye not read in the Law, how that on the Sabbath daies the Prieſts in the Temple brake the Sabbath, & are blameleſſe? 6. But I ſay vnto you, that here is one greater then the Temple, 7. Wherefore if ye knew what this is, I will haue mercie, and not ſacrifice, ye would not haue condemned the innocents. 8 For the Sonne of man is Lord, euen of the Sabbath.* The occaſion of this doctrine of Chriſt is, ỳ he going abroad to preach with his diſciples, they for hunger pulled the eares of corne. Hereof aroſe by the Phariſes this controuerſie, who accuſed the diſciples for trauailing on the Sabbath day, as though they had done a worke on the Sabbath, which was not lawfull to be done, becauſe the law ſaid, that no man ſhould trauaile on that day. Our Sauiour Chriſt hearing this accuſation, defendeth his diſciples: whereof ſome conclude, that our Sauiour here

And Luk. 6. 1. it is ſayd, *Sabbatum ſecundo primum*: ſo it ſeemeth this is vnderſtood of a ceremoniall, and not of a morall Sabbath.

The examination of Matth. 12. 1. 2.

here abrogated the Sabbath. But what could they haue forged more vntrue? For if, as they say, he now had abrogated the Sabbath, then our Sauiour Christ did not obey euery part of the ceremonies vnto death: which to affirme, let them tell the danger of it. Nay rather according to the iudgement of the better learned we affirme, that Christ is so farre off from speaking against the Sabbath in this place, that hee setteth downe the pure obseruation of the same against them, who peruersly and vntruly did iudge of it. And here we see the Pharisees deale very cunningly with them. For they might as well haue accused the disciples of theft, as of breaking the Sabbath, had they not knowne, that as the law permitted a man to goe into the vineyard, for to gather grapes, so he caried no clusters away: so they to satisfie their hunger, might presently eate of the eares of corne, carying none away with them. Howbeit they could not see, that this their trauaile was not like their ordinary trauailing on the other daies, and that it was agreeable to the Sabbath, the law permitting a Sabbath daies iourney. This some curiously haue defined to be the space of a mile, some two, some three miles: vnto whom as I doe not denie the libertie of their iudgement, so I thinke it to consist of that distance, as a man conueniently may trauaile for some holie purpose, without any hinderance of the ordinarie exercise of that day, and without wearisomnes either to bodie or minde, whereby he should be the vnfitter for the Lords worship, or his duties. And therefore they that dwelt but so farre from Ierusalem, that they might on that day conueniently goe to the sacrifices, and returne home without any of the former hinderances, made a Sabbath daies iourney. And now in our times a man may lawfully goe so farre for the more comfortable or holy vse of the day in hearing: so that neither his bodie be wearied, nor any due time of hearing be pretermitted, and that without preiudice or breach of the Lords day. Wherefore seeing our Sauiour Christ and his disciples trauailed to so holie an ende, and no further then by a Sabbath daies iourney was lawfull, the end of the iourney, which ought to measure this and like actions, proueth, that herein there was no breach of the Sabbath. Neither is it likely, that the Pharisees

A Sabbath daies iourney, what.

reproued

reproued and controlled the disciples for trauailing, seeing euen they themselues with them were companions in the iourney, but rather they did it for their plucking the eares of corne: whereby they shewed, that the ceremonie of resting was not the chiefe thing in the Sabbath, as now adaies some doe thinke. Well, it is most probable, that the disciples being gon farre from the place, from whence they did set out, (because if they had then fainted, they would there haue recreated themselues) and farre distant from any place, where they might eate (for if they had bin neere any place, they might rather haue refreshed themselues with other things then with corne) they through fainting and for want of other necessaries, were constrained to satisfie their present necessity with these things, which if they had not don, they should not haue been able to persist in their calling, which was agreeable to the Sabbath: the workes where of did neuer restraine from eating, which notwithstanding they might as iustly haue reprehended in the disciples, as their plucking of the eares of corne. The arguments whereby Christ doth answere them, may briefly be referred to fiue heads. The first is set downe in these words, vers. 3. *Haue ye not hard what Dauid did, when he was an hungred, & they that were with him? 4. How he entred into the house of God, eate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but only for the priests?* Behold he speaketh here of the ceremonie of shewe bread, which was broken for the preseruation of mens liues: whereby he sheweth, that ceremonies as a thing of lesse importance, must giue place for lifes sake. So that this is spoken of ỹ end, because the thing which is forbidden for a common end, is not brokē for a particular vse. Wherefore if Dauid & his company did eate of the shewe bread to serue their necessity, and that without breach of the Law, how much more may my disciples eate the eares of corne to enable them the more to attend vpon the ordinance of God? It is a rule in the ciuill law, that it is against ciuilitie too greedily to hunt after the sillables of their Maximes, and too carelesly to neglect & pretermit the true sense of the law. In which thing our Sauiour trappeth the Pharises, who were too seuere censours of the letter, and too secure obseruers of the matter of the law. Our Sauiour therefore

therefore in effect meaneth thus much, that as it was not lawfull to eate the ſhewe bread vſually or ordinarily, and yet to eate it vpon neceſſitie it was not vnlawfull: ſo vſually to gather corne on the Sabbath, euen in time of harueſt, it was not lawfull, and yet extraordinarily, and vpon neceſſitie to gather it, was not vnlawfull on the Sabbath, which permitted the workes of neceſſitie, whereby men might be the better enabled, and the leſſe hindered to doe the workes of that day. And for this cauſe ſeeing the diſciples without this helpe ſhould haue been vnfitter, either to haue preached to others, or heard our Sauiour, and by it were enabled the more to either of theſe things: it is euident, that they were ſo farre off from breaking the Sabbath in ſo doing, that rather they ſhould haue broken it in not ſo doing. So that Chriſt doth not onely not abrogate the Sabbath in this place, but alſo reprehending the Phariſes for their miſconſtruing the law, and too ſtrickt taking it without due conſideration of the end thereof: he ſetteth downe a more pure obſeruation of the ſame.

The 2. reaſon. The ſecond reaſon, which is drawne from the Law it ſelfe, and from the Prieſts owne practiſe, may be gathered out of the fift and ſixt verſes: *Haue ye not read in the Law, how that on the Sabbath daies the Prieſts in the Temple brake the Sabbath, and are blameleſſe? 6. But I ſay vnto you, here is one greater then the Temple.* As if he ſhould haue ſaid, verely ye miſconſtrue the Sabbath, ye muſt better conſider, what kinde of workes the Sabbath forbiddeth, to wit, the workes of mens ordinarie callings, not being fit for the dignitie of the Sabbath, and nothing tending to the worſhip of God: but if they beſeeme the dignitie of that day, and are done for God his holy worſhip, they are not vnlawfull. Aduiſe your ſelues, I pray you, doe not euen your owne Prieſts on the Sabboth day ſlay their beaſts to ſacrifice? doe they not circumciſe on that day? and doe not ye carie your children to the Temple to be circumciſed, which are workes both in reſpect of your Prieſts and you, and yet in that by theſe things ye are made the fitter to ſerue God in his worſhip, ye thinke it not vnlawfull? Likewiſe know, that this plucking of the eares of corne in my diſciples, is no work of their ordinarie callings, but to make them more able for the worſhip of God. In that he nameth the prieſts,

he

he ſheweth that he rather ſpeaketh againſt the perſons, then againſt the cauſe, and ſtrangleth them in their owne argument. For the anſwer in effect is this: If my diſciples prophane the Sabbath, then did your owne prieſts the ſame. Vnder this wee may couch the anſwere of our Sauiour Chriſt to the Iewes, who accuſed him for healing of the ſick mā on the Sabbath day, Ioh. 5. 17. *My father worketh hitherto, and I worke:* that is, as my father ceaſed from the workes of creation, yet he ceaſed not from doing good on the Sabbath: ſo though I and my diſciples haue ceaſed from our ordinary callings, yet ceaſe we not after the Father his owne example, to doe the workes of mercie on the Sabbath. For the works of God his prouidence are to be done euery day. Seeing he then vouchſafeth to put vs in his ſtead to do good things, wee may lawfully doe them though with ſome bodily labour, as wee may on that day reſort to the impriſoned, viſit the ſicke, relieue the needie, reconcile the vncharitable, and admoniſh the vnruly. And why? we ſeeke not herein our owne profit, but the profit of our brethren: wee deſire not our owne glorie, but the glorie of God. In which caſes wee are not forbidden, but commanded to doe good on the Sabbath. If we looke narrowly into the hiſtorie of our Sauiour Chriſt, wee ſhall ſee it was moſt vſuall vnto him to heale the ſicke, to reſtore ſight to the blinde, to open the mouthes of the dumbe, and to frequent like exerciſes on the Sabbath day. And for what cauſe? Becauſe on other daies men following their ordinarie callings, could not ſo well follow him: but on the Sabbath day, their other buſines ſet apart, they attended on him willingly, and reſorted together: ſo that, if hee had done theſe things on the other daies, he ſhould haue hindered the ordinarie callings of men, by the concourſe of people: or elſe he ſhould haue done them to the leſſe glorie to God, if no companie nor concourſe had been made. Wherfore as both the people on that day were fitteſt to come to Chriſt: ſo Chriſt was then moſt readie, when his workes alſo might moſt make for God his glorie. Beſides, hee did then theſe things rather, that he might weane the Iewes from their ſuperſtitious opinion of the Sabbath, and bring in the pure vſe thereof in exerciſing the workes of loue. Now, if the outward reſt of the day had been the chie-

feſt thing therein, as the Phariſies then dreamed, and many now adaies haue thought: then how would Chriſt haue done theſe things, who was to doe and fulfill all things commaunded in the morall law, and left nothing vndone in any one iot of the ceremoniall law, vntill the vale of the Temple of his bodie was rent? Thus wee ſee how the chiefe end was morall, and not ceremoniall: and as it is morall giuen to all men to further them in the meanes of their ſaluation, it is as needfull for vs as for the Iewes. Againe, Chriſt was asked of no one queſtion more then of the Sabbath, and in all his anſwers he rather inueigheth againſt the peruerting, then intendeth the abrogating of the Sabbath. In like manner, he meaneth nothing leſſe then the abrogating of the day in his apologie againſt the Phariſies: but rather laieth open their follie, in prouing to their faces, that they cauill too much for the peruerting of the Sabbath, ſeeing they are driuen to reprehend that in others, which they themſelues doe. The reaſon of his defence inſinuateth thus much: If ye thinke it an holie dutie to cut the fleſh of children on the Sabbath, becauſe it is done in your Temple, which otherwiſe might ſeeme a ſpice of murther and crueltie. Againe, if ye thinke the Temple commaunds the worke of ſlaying your beaſts for ſacrifice, which being done in the market place were too butcherlike; then I giue you to vnderſtand, that my diſciples doe nothing vnbeſeeming the Sabbath, ſo long as I am preſent with them, who am greater then the Temple.

The 3. reaſon. The third reaſon is contained in the ſeuenth verſe: *If ye knew what this is, I will haue mercie and not ſacrifice, ye would not haue condemned the innocents.* Here our Sauiour Chriſt, as before hee had defended his diſciples by teſtimonies out of the law: ſo now excuſeth them by the witneſſe of the Prophets, and citeth a place out of Hoſea, chap. 6. 6. as if he ſhould ſay: What workes doth the Sabbath forbid? are they not the workes of our ordinary calling? What workes doth the Sabbath commaund? To ſacrifice only? No: but to doe the workes of mercie alſo, which is the end of all our ſacrifices. Why then ſeeing the law doth not forbid the duties of loue to bee done, will ye denie this worke of mercie to my diſciples, that when they faint, they might not be refreſhed?

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That this place of the Prophet is thus to bee conſtrued, that the Lord will not haue ſacrifice alone, but mercie withall, wee may proue it by other places of the Scriptures, as 1.Cor. 1.17. *Chriſt ſent me not to baptize, but to preach the Goſpell:* where the Apoſtle meaneth, that he was not chiefly and only ſent to baptize, but to preach alſo. So that the place is to bee vnderſtood in the way of compariſon, that when one of the things cannot be conueniētly done, without the other be vndone; then mercie, which is better then ſacrifice, muſt be preferred, as being the iſſue whither ſacrifice is referred. And in this reſpect, though ſimply in themſelues conſidered, and in reſpect of the perſons to whom they are performed, the firſt table of the Law and the duties thereof are to be preferred before the ſecond table, and the duties thereof: yet in compariſon, when one of theſe muſt of neceſſitie be left vndone, becauſe both cannot be done together: ſeeing the Lord moſt alloweth of our obedience, when teſtimonie thereof is witneſſed by practiſe to his ſaints, & in the exerciſes of loue, we performe that in trueth, which otherwiſe we labour for but by meanes, the Lord deſireth mercie, and not ſacrifice, and the knowledge of his will more then burnt offerings. So that herein the diſciples doe not only not break, but keep the Sabbath. This argument Chriſt vſeth, Marc. 3.4. where he being reproued, becauſe on the Sabbath day hee healed the man that had a withered hand, ſaid to his accuſers: *Is it lawfull to doe a good deede on the Sabbath day. or to doe euill? to ſaue the life, or to kill?* As alſo Luke 14. where he in this manner anſwered the Phariſies, who watched him, whileſt hee healed the man which had the dropſie: *5. Which of you ſhall haue an aſſe, or an oxe fallen into a pit, and will not ſtraite way pull him out on the Sabbath day?* As if he ſhould ſay, why doe ye watch to take me in this thing? Will ye permit the workes of mercie to be done to beaſts, and will ye denie them to be done to men? Why? will ye helpe your beaſts being in perill, and may not I helpe this man being in ſuch danger? Howbeit, we muſt here note, that our Sauiour Chriſt in ſhewing how in this law is humanitie to creatures, giueth no iot of libertie to worldly men, who vnder pretence of this obedience, ſeeke rather their own priuate gaine in reſcuing from perils the creatures, then the glorie of almightie

God, which may redound to him by the more cheerful and comfortable ſeruice of the creature being thus redeemed. Now, if any ſhall here further inquire, whether in ſeeding time, or the harueſt ſeaſon, when the times before haue been and ſtil are like to bee vnſeaſonable and vntemperate, they may ſomewhat on the Sabbath giue themſelues to ſowing, or gathering of their corne: I anſwere, No. For it is by ſpeciall words expreſſely forbidden, Exod. 34.21. *Sixe daies ſhalt thou worke, and in the ſeuenth day thou ſhalt reſt: both in earing time, and in the harueſt thou ſhalt reſt.* And ſurely of all times labouring in harueſt ſeemeth moſt vnlawfull. Firſt, if as God his benefits grow on vs, wee muſt grow in thankfulnes, then reaping at that time, we ought to render moſt thanks, and not to thinke the worſhip of one day ſufficient in ſeuen, much leſſe to cut it from the Lord in part or in whole. Secondly, ſeeing in the weeke going before we haue euen wearied both our owne bodies by labour, and much more the bodies of our beaſts in trauaile: beſides, that in working on the Sabbath, wee contemne the ordinance of God moſt vnthankfully, which ſo well in his law in this caſe hath prouided for vs, wee deale too vnnaturally with our ſelues, and too iniuriouſly with our cattell. Againe, if wee on this day make no conſcience of the worſhip of God, contemned by this worldly labouring, wee manifeſtly bewray our want of faith in Gods goodnes, wiſedome and prouidence: as though he either would not preſerue that, which hitherto he nouriſhed out of the earth: or that hee hauing dealt ſo mercifully in many benefits before, ſhould now in one faile vs: which vndoubtedly he would not doe, did not our ſins prouoke him thereunto. Wherefore if ſo it come to paſſe for our ſins, wee muſt rather in patience, repentance, and wiſedome ſubmit our ſelues to the puniſhment, then prophanely and obſtinately to ſeeke by ſuch meanes to ſhake it off. True it is, as we haue ſayd before, that workes of neceſſitie be lawfull on the Sabbath: but wee muſt vnderſtand it of neceſſities preſent, and not of perils which are imminent, that is, which are like to come, but yet are not come. For when the danger is preſent, as an houſe is on fire, bloodſhed by reaſon of a fray is like ſpeedily to be committed if helpe bee not, or in ſuch like caſes, becauſe the Lord hath as it were

1 Prophaning the Sabbath in harueſt how great a ſinne.

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Two kindes of neceſsitie.

were caſt the remedie vpon vs, and put vs in his owne ſtead for miniſtring of helpe, ere many vſe our libertie: but when it is to come, and it is ſtill in the Lord his hand, wee muſt caſt the whole remedie vpon him, if the danger fall, knowing that he in his prouidence and mercie will remoue the euill, or elſe in ſending it will puniſh our ſinnes.

But to returne from this to that, from which we a little digreſſed, the reaſon of Chriſt here vſed is yet preſſed further, Luk. 13 15. where hee anſwereth the maſter of the Sinagogue, who had indignation at him for healing on the Sabbath, *Hypocrite, doth not each one of you on the Sabbath day looſe his oxe, or his aſſe from the ſtall, and leade him away to the water?* 16. *And ought not this daughter of Abraham, whom Satan had bound for eighteene yeeres, be looſed from this bond on the Sabbath day?* That is, will ye water your cattell on the Sabbath, which thing your Rabbins think not vnlawfull: and thinke ye that I breake the Sabbath, for helping a faithfull beleeuer? Is not this rather hypocriſie in you, then any new doctrine in me? But here ſome will obiect: Chriſt might haue done this the day after to the woman, who in ſo ſhort a time would no more haue periſhed, then the oxe, if he had not bin led to the water vntill the day following. To this I anſwere, as the workes which we doe to God his creatures do not fight with the keeping of the Sabbath, becauſe in reſpect that cattell by not attending on them, would bee made leſſe profitable to God his glorie, though thereby they ſhould not vtterly periſh: ſo in reſpect that this woman ſhould haue remained more vnfit for God his glorie, and the keeping of the Sabbath, if ſhe had not bin helped, although it may bee ſhe ſhould not vtterly haue periſhed, this worke of our Sauiour Chriſt was nothing againſt the Sabbath, he not ſeeking his owne glorie and profit, but the glorie of his father, and the profit of another.

Now followeth the fourth reaſon in the 8. verſe: *The Sonne of man is Lord euen of the Sabbath:* That is, God the Father making the Sabbath, is the Lord of the ſame: the Sonne of man is equall with the Father, therefore the Sonne of man is alſo Lord of the Sabbath. Againe, as the Lord made a law for man, but none for himſelfe: ſo ye are too preſumptuous in the preſence of the Lord to

The 4. reaſon.

to cõtrole my diſciples. For, if I being the law-maker, giue a ſpeciall priuiledge to my diſciples, as indeede I may doe, vrging the law, where I liſt, and diſpenſing in the law to ſome, as I pleaſe; is it then meete that you ſhould cenſure them, whom I doe priuiledge? Wherefore ſeeing it is I that haue appointed the Sabbath, and therefore beſt know who keepe it, and who breake it, I giue you to vnderſtand, that theſe men, whom ye falſely accuſe, becauſe ye know not the pure keeping nor breaking of the Sabbath, haue not broken it. Suffer me then, I pray you, being Lord of mine owne ordinance, to diſpoſe of it, as beſt ſeemeth to me.

The fift argument may be borowed from the 2. of Mar. ver. 27. the words whereof are theſe: *The Sabbath was made for man, and not man for the Sabbath.* Many thinke this reaſon to make much for their purpoſe: but they are deceiued in their owne ignorãce. For, ſaith Chriſt, this is the cauſe why my diſciples haue not reſted ſo much, as ye thinke they ſhould haue done; *the Sabbath*, that is, the reſt, was made for mans good and comfort, and not man for the reſt alone, but for the ſanctifying of the Sabbath: ſo that albeit they haue not for ſome good cauſe obſerued the reſt, which muſt giue place to the profit and commoditie of man, yet haue they not broken the ſanctification of the day, which chiefly is required of them, in that, if they had not eaten this corne, they had fainted, and ſo haue bin made vnfit for the hallowing of the ſame. We ſay, meate was made for man, that is, for the reliefe, ſuſtenance, and comfort of man, not man for the meate, to wit, for the eating and conſuming of meate: but that in inioying the comfort of God his creatures, he might praiſe the Lord the more freely. Neither can any man hereof iuſtly gather, that therefore on this day he may fill himſelfe with meate, as he luſteth: becauſe that were rather to vnable, then to inable him to keepe holy the Sabbath. Againe, we ſay in like manner, that labour, that is, the commoditie that commeth by labour, was made for man, not man for the labour, but for the glorie of God, which by labour in his lawfull calling he may gaine to the Lord. Wherefore ſeeing the reſt was appointed onely but as meanes, whereby man may the more fitly ſanctifie the Sabbath, and the diſciples did eate this

this corne, that they might be the fitter thereunto, it is manifeſt they did not violate the ſanctifying of the Sabbath. Beſides, though no man can ſay, that the Sacraments are figuratiue: yet the Sacraments were made for man, not man for the Sacramēts, that is, for the bare vſe of the elements: although it muſt needs be granted, that to vſe the word and Sacraments in purenes and holines for the further ſtrengthening of our faith, is one of the chiefeſt and moſt principall duties of man. Howbeit, in reſpect they be but means, and are to giue place to the end, to the which they are ordained, I am perſwaded, that though the congregatiō were buſie either in hearing the word preached, or in receiuing the Sacraments miniſtred: yet if an houſe being on fire, were in loue to be helped, the former actions were to giue place to the latter. For wee reade Act. 20. 10. where Paul being occupied in preaching, and eſpying a yong man, who was in a dead ſleepe, fallen downe dead, made no conſcience to ceaſe from ſpeaking, to goe downe to lay himſelfe vpon the yong man, and to imbrace him, vntil his ſpirit returned into him, and afterward went vp againe and continued his preaching. Wherefore in all theſe reaſons wee may ſee how Chriſt did ſhew vnto the Iewes, that they peruerſly did ſtand in the ceremonie, and did not abrogate the Sabbath. Here then is a farre contrarie argument to that, which theſe men affirme. For ſeeing our Sauiour Chriſt might in one word haue ſhewed it to bee a ceremonie, if he had purpoſed any ſuch thing, and not haue ſo amplified the matter, wee ſee he rather ſpeaketh againſt their ſuperſtitious opinion and abuſe of the Sabbath, then affirmeth any ſuch thing, as theſe men doe ſurmiſe.

To theſe former reaſons wee may adde that, which is Mat. 24. ver. 20. *Pray that your flight be not in the winter, neither on the Sabbath day.* This (ſay they) ſheweth, that the perſecution of Ieruſalem ſhould be by ſo much the more grieuous to the Iewes, if it fell on the Sabbath, becauſe then it was not lawfull for them to flie: ſo that if they ſtaied, they were like to loſe their liues by falling into the hands of their enemies: if they fled, they ſhould break the law of God, and ſo become ſubiect to the puniſhment thereof. But this was nothing in the purpoſe of our Sauiour Chriſt,

who therefore forewarned them to pray, that the deſtruction of the citie ſhould not fall on the Sabbath, becauſe then it would be the more grieuous puniſhment vnto them, when beſides the hauocke of their owne bodies, they ſhould ſee the glorie of GOD thruſt through the ſides, the Temple polluted, the worſhip of God prophaned, the word of God blaſphemed, and the Sabbath of the Lord defiled. The trueth whereof appeareth in this, that troubles and the time of their viſitation ſhould come vpon them, when the Sabbath ſhould not bee ceremoniall, as now it was, when Chriſt ſpake vnto them, but at ſuch time, as men ſhould worſhip God in ſpirit and trueth, without all ſhadowes and figures, when Chriſt ſhould bee aſcended into heauen, as in deede it came to paſſe. So that this ſhould increaſe the griefe of ſo many as ſincerely worſhipped the Lorde, that when they ſhould reioyce in the holie worſhip of God, they ſhould mourne and lament for the enemies horrible blaſpheming the name of God, and that when they ſhould ſing the praiſes of GOD, they ſhould ſigh and houle to ſee the open deſpite of GOD and his trueth. In reſpect of which miſerable calamities, our Sauiour Chriſt foreſheweth the wofull eſtate that ſhould bee in thoſe daies, of them which were with childe, and gaue ſuck. For though the fruite of the wombe and multiplying of children, in reſpect of themſelues, were the good bleſſings of God, yet the eſtate of thoſe times ſhould be ſo dangerous, that euen the bleſſings of God ſhould bee turned to curſes, and the children, which otherwiſe were a comfort vnto thē, ſhould now increaſe their trouble, diſcomfort and ſorrow. Wherefore it is certaine, that Chriſt neither meant, that euery day ſhould bee alike: for then he would not diſtinctly haue pointed at this day: neither did he thinke it to bee a ceremonie, becauſe hee knowing the time when ceremonies ſhould ceaſe, would haue been ſo farre off from nouriſhing them in their ſuperſtition, that being the prophet of God, he would in this, as in other things, rather teach them the pure vſe of the Sabbath.

Anſwere to places taken out of the Epiſtles.

Thus hauing ſpoken of thoſe places in the Goſpell, which might ſeeme to make againſt the Sabbath, now let vs ſpeake of thoſe places in the epiſtles of the Apoſtles, that we may ſee whether

ther they containe any ſound trueth for their purpoſe, howſoeuer they bee thought to haue ſome hold in ſhew. Theſe allegations are either out of the epiſtles of Paul, or the epiſtles to the Hebrues: out of the epiſtle of Paul, which he wrote to the Romanes, to the Galathians, or to the Coloſſians. The place which they bring out of the epiſtle to the Romanes is in the 14. chapter verſ. 1. *Him that is weake in the faith receiue vnto you, but not for controuerſies of diſputations.* 2. *One beleeueth that he may eate of all things: and another which is weake, eateth herbes.* 3. *Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.* 4. *Who art thou that condemneſt another mans ſeruant? he ſtandeth or falleth to his owne maſter: yea, he ſhall be eſtabliſhed: for God is able to make him ſtand.* 5. *This man eſteemeth one day aboue another day, and another man counteth euery day alike: let euery man bee fully perſwaded in his minde,* 6. *He that obſerueth the day, obſerueth it to the Lord: and he that obſerueth not the day, obſerueth it not to the Lord, &c.* In this laſt verſe they would gather, that a man might make choiſe of daies as he will, and as in a thing indifferent. And ſome learned expoſitors affirme, that the Apoſtle in this chapter intreateth of things, which in their owne nature are indifferent: and therefore here wee are to vſe them in loue. As I grant this to be the generall ſcope of the place, ſo I denie it to bee the principall end. For as the Apoſtle ſpeaketh of things indifferent, ſo he alſo ſpeaketh of things not indifferent. And this we ſhall ſee, if we conſider of the laſt verſe of the chapter going before, and of the firſt of the chapter following. Thus it is written, chap. 13. verſ. 14. *Put ye on the Lord Ieſus Chriſt, and take no thought for the fleſh to fulfill the luſts of it.* The effect whereof is thus much, if it be compared with the firſt verſe of the chapter following. Although ye haue put on Chriſt, and truly know him by his worde: yet if another man profeſſing the ſame Chriſt with you, hath not attained to the like meaſure of knowledge and the ſame proportion of faith, which ye haue, I would ye ſhould not iudge him for his weakenes any more, then ye would he ſhould iudge you for your ſtrength: but rather bearing with his infirmitie, which in time may bee chaunged to a more perfect ſtrength, labour by all means to win him to ſoundnes

nes of iudgement. Wherefore in that he ſaith: *Him that is weake in faith, receiue vnto you:* he meaneth them that are not eſtabliſhed in the doctrine of the Goſpell, not them that are weake in a ceremonie, or in things indifferent: ſo that if any be found weake in the doctrine of Chriſtianitie, I meane in ſome point of it, and yet be ſound in all other things, they ſhould not bee further intangled with intricate controuerſies, which they cannot conceiue: but ſo gently intreated, and mildly dealt withall, as both the good things which are in them may bee nouriſhed and confirmed, as alſo they may be won to the ſight and ſenſe of things, wherein as yet they be weake. Neither muſt we thinke, that the Apoſtle meaneth here ſuch imperfections, as may be in the moſt perfect, but rather ſuch weakneſſes, as are found in moſt Chriſtians. This is the generall ſcope of the Apoſtle in this place: whereunto alſo agreeth the concluſion, which is in the firſt verſe of the chapter following: *We which are ſtrong, ought to beare the infirmities of the weake, and not to pleaſe our ſelues.* 2. *Therefore let euerie man pleaſe his neighbour in that, that is good to edification.* 3. *For Chriſt alſo would not pleaſe himſelfe, but as it is written, The rebukes of them that rebuke thee, fell on me.* Where Paul his ſenſe is ſuch: If we haue gotten more knowledge, and attained higher graces then other men haue, we are not in reſpect thereof to deſpiſe others: but wee muſt in wiſedome and patience ſuſtaine their errour a while, and ſtrongly ſupport their weakenes, not that wee ſhould nouſle and nouriſh them in their errour or weaknes, but that by humilitie and patience wee might the better build them vp in knowledge and true godlines. To this end he alleadgeth the example of our Sauiour Chriſt, who did not onely beare with the infirmities of his friends, but alſo with the errors of his enemies, euen as though he himſelfe had reproched God. So that this then is the true vſe of Chriſtiã faith mingled with loue, that who ſo is come to Chriſt, as we are, our wiſedome may ſuſtaine their error, and our ſtrength may ſupport their weaknes: and as Chriſt did beare with his weake diſciples, ſo muſt wee with our weake brethren, not counting them as no Chriſtians, becauſe of infirme iudgement they diſſent from vs in ſome particular, but in loue ouercome their infirmities, becauſe they conſent with vs in the generall.

generall. The ſumme hereof is alſo ſet downe 1. Corinth. 3. 11. *Other foundation can no man lay, then that which is laid, Ieſus Chriſt.* 12. *And if any man build vpon this foundation, gold, ſiluer, precious ſtones, timber, hay, or ſtubble,* 13. *Euery mans worke ſhall be made manifeſt: for the day ſhall declare it, becauſe it ſhall be reuealed by the fire: and the fire ſhall trie euery mans worke, of what ſort it is.* 14. *If any mans worke that he hath built vpon, abide, he ſhall receiue wages:* 15. *If any mans worke burne, he ſhall loſe, but he ſhall be ſafe himſelfe: neuertheleſſe yet as it were by the fire.* In which place wee ſee, that ſo long as we be in Chriſt by faith and repentance, although our faith be mingled with ſome weaknes, and our repentance with ſome error, though wee build with our gold, ſiluer, and precious ſtones, ſome timber, hay, or ſtubble, yet the Lord will beare with vs: much more then for this reſpect in like cauſes muſt wee beare one with another. Now for example ſake the Apoſtle bringeth in this inſtance: *One beleeueth that he may eate of all things: and another which is weake, eateth herbes, &c.* Some thinke that this eating of all things was meant of the Romanes, and that the eating of herbes was vnderſtood of the Iewes then being at Rome. But this ſeemeth not to be a ſound opinion, in that wee reade not in any Eccleſiaſticall hiſtorie, that the Iewes were at Rome: neither doth the Apoſtle write a mixed epiſtle partly to the Romanes and partly to the Iewes, but writeth it wholly, and intituleth it onely vnto the Romanes. Againe, we cannot gather out any records of the writers, that the Iewes did eate herbes alone. True it is, that pedagogically the vſe of many creatures was forbidden to the Iewes: howbeit it doth not ſeeme likely that they were tied ſo ſtrictly to the eating of herbes. This I am ſure of, that euen now adaies the diuell hath perſwaded many Chriſtiãs newly come to Chriſt, that if they eate any thing either in qualitie more delicately, or in quantitie more liberally, then bare neceſſitie doth require, they haue ſinned. And yet in theſe men there is, no doubt, a generall good meaning: but yet in this particular they hold an error. In this example the Apoſtle ſetteth downe the ſtronger part, & the weaker, the ſtronger part is prefixed, which is a worke of faith: the weaker part followeth after, which is the weaknes of faith. For marke, he ſaith, *One beleeueth*

that

that he may eate all things: here is a worke of faith, because he hath the word for his warrant: and then he saith, *another eateth herbes*, he saith not *he beleeueth*, that he may eate herbes, for he doth it in weaknes of faith, and hath not the word for his warrant, neither doth he beleeue that he can vse other meates. This example inferred, the Apostle vseth this exhortation; *Let not him that eateth, despise him that eateth not:* as if he should haue said, let not him that is so strong in faith, therefore thinke him to be no Christian, that hath this error, to thinke himselfe more holie, if he eate nothing but herbs. It is added, *Let not him which eateth not, iudge him that eateth*, and this is very necessarie. For it is much incident to the yong ones in Christianitie to iudge others, who are not so abstemious as they are. Here is not then the person so much condemned, as the fact. For though we may iudge his sinne, and rebuke his error, yet must we not iudge his person, as though God were not able to recouer him.

Now to proue this, the man of God bringeth an argument only for confirmation of the doctrine immediatly going before, and it is drawne from the greater to the lesser. *This man esteemeth one day aboue another day, and another man counteth euery day alike.* Which reason is thus much in effect: Although there should bee some so weake in knowledge, that they should make no difference of daies in respect of their vses, which vndoubtedly is a great errour: yet I would not that for this respect a man should count him for no Christian, much lesse then must this be done to one, that of infirmitie eateth herbs, which is a lesse error then the other. The stronger opinion is set in the first place, the weaker in the last. For as this is the stronger, *one beleeueth that he may eate all things:* so this is the weaker, *another eateth herbs:* as this is the work of faith, *this man esteemeth one day aboue another:* so this is the weaknes of faith, *another counteth euery day alike. He that obserueth the day*, saith Paul, he doth it not without knowledge & iudgement, but *obserueth it to the Lord:* so that the Sabbath day is the Lord his day. This is the strong opinion, I say, to distinguish one day from the residue, which was vnknowne to the Gentiles, who although they had many holy daies through a corrupt imitation of the Iewish obseruation, which they had heard of, yet were they

ignorant

ignorant of the true day. But now hearing of the Lord his day, ſome among them began to doubt of it, with whom the Apoſtle willeth the ſtronger to deale in loue. In our daies wee ſee, that becauſe there hath been much crying out againſt holie daies, ſome alſo will not ſticke to crie out againſt the Sabbath. Well, if a Papiſt in all other generall points of doctrine ſhould bee truly conuerted vnto Chriſt, and for want of inſtruction doubteth of the Sabbath, we are in loue to deale with him, and for a ſeaſon to ſupport his weakenes. Howbeit, wee muſt remember that the weake muſt not alwaies bee borne with, as appeareth by the Apoſtles words, chap. 15. 2. *Let euery man pleaſe his neighbour in that, that is good to edification.* So long then as the error be of weaknes, and that it is but an infirmitie in the man, from which by the knowledge of the trueth he would be rid and deliuered, he muſt be borne with. But if it proceede of illuſion, obſtinacie, and of a prefract iudgement as deceiued by the diuell, then he muſt not be borne with, no not euen now adaies: nay, if we be herein faultie, the errour is not ſo tolerable in vs, as it was in them, in that they wanted the old and new Teſtament, both which are ſo abundantly opened vnto vs. But if one truly repenting him of his ſinnes, and faithfully beleeuing in Chriſt, ſhall through ignorance be afraid of the Sabbath, as of a ſeruile ceremonie, he is ſo farre to be borne with, as he deſireth to come to the trueth, and if he come once to bee obſtinate, he is no longer to bee borne with.

But how proue you that this is the ſtronger opinion, to eſteeme one day aboue another day, and that this is the weaker to count all daies alike? I anſwer, the Apoſtles did obſerue one day, and commended it vnto vs by their owne practiſe, which no doubt they would not haue done, had it been the weaker part. Beſides, lawes for obſeruing this day were alſo made by them, as we may reade Act. 15. and therefore it muſt be the ſtronger part. And although the Iewes could not bee brought from their day, yet the Apoſtles might haue one day. Againe, in that the Apoſtle would haue none iudged, that of weaknes ſhall not obſerue the Sabbath, and yet he doth not onely himſelfe iudge the Galathians, but alſo as being ielous ouer them, he telleth them that he feareth

reth their falling away, becauſe they obſerued daies, and moneths, and times, and yeres, it is apparant that this is the ſtronger opinion, eſpecially ſeeing that Coloſſ. 2. 16. he ſaith, *Let no man condemne you in reſpect of an holie day, or of the Sabbath daies:* that is, if ye will not vſe their ſolemne Sabbaths of their ordinary feaſts, yet are ye free, and the Church muſt not iudge you. Now, that the Apoſtles practiſed this day, it is euident, Reuel. 1. 10. where it is called *the Lords day.* As alſo 1. Corin. 16. 2. *Euery firſt day of the weeke,* which in an ancient Greeke copie is called the Lords day. Moreouer, Act. 20. the Church kept this day, becauſe in it the Lord drew light out of darkneſſe, and Chriſt on this day roſe from the dead, and the holy Ghoſt was ſent in it, where wee may call to minde in it our creation, redemption, and ſanctification. And where it is commonly tranſlated 1. Cor. 11. *When ye come together,* in the Siriake tranſlation it is found, *On the Lords day, when ye meete.* Wherefore it is like, that the Apoſtles obſerued this day, and therefore alſo it appeareth in this place, which wee handle, that it is the ſtronger opinion, wherein though a man faile through infirmitie, he is not to be iudged. Thus we ſee, how this place maketh nothing for the purpoſe of them, that would diſanull the Sabbath, but is brought in rather by the way of an argument, that if a brother counted all daies alike, which was a great weaknes, yet ſhould he not bee iudged: ſo farre off ſhould they be from iudging him, that of weaknes eateth herbes, which is the leſſe error.

Here, if any ſhal obiect, that our firſt parents did eate nothing but herbes and fruites, and therefore wee ſhould content our ſelues therewith: I anſwere, that their nature being in innocencie, was ſo ſound, whole, and perfect, that they needed not other nouriſhments, as wee doe, who by reaſon of our weaknes and frailtie, which accompanie ſinne, had neede of other creatures, all which are pure vnto vs by the word and by prayer. Now, if our fathers not needing other creatures for their corporall food, ſtood in need of the Sabbath, much more we ſtanding in need of other creatures, haue need of the Sabbath.

The 2. reaſon. The ſecond reaſon is taken out of Galat. 4. 10. *Ye obſerue daies, and moneths, and times, and yeeres:* 11. *I am in feare of you, leaſt I haue beſtowed*

bestowed on you labour in vaine. To this I answere, that we must not stand vpon the titles of letters, but obserue the scope of the writer, and weigh the drift of the epistle. The state of the cause is this: the Galathians were Gentiles, who by Paul his ministerie had receiued the Gospell: afterward certaine false Apostles, as all the learned agree, crept in, who did make them beleeue, that because the same ciuill policie of religion should be there, which was among the Iewes, besides the puritie of Christianisme, went about to intermingle the superstitions of Iudaisme. The Apostle therefore sheweth, that Christ being come to put away figures, all that maintained such daies, moneths, and times, which the Iewes obserued, as they were Iewes, should obscure Christ. The Iewes had their solemne assemblies and conuocations, Leu. 23. 2 certaine times in the yeere, the first and last daies whereof, they kept as Sabbaths to the Lord, of which Paul here speaketh, and therefore he saith, *Ye obserue Sabbaths*, he saith not, *a Sabbath*, for which assuredly he is not here grieued with them. For Paul had planted this day among them, as appeareth 1. Corin. 16. 1. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also.* Where we may see that ancient custome of the Primatiue Church, which was, that after the word read for the space of an houre, after the Sermon ended, and the Sacraments administred, many did vse to giue, not of constraint, but of good will to the poore. Now seeing hee had appointed the Lords day in Galatia, it is not like that hee would so sharply haue reprehended them for his owne ordinance, as to say vnto them, that he feared their backsliding from the trueth by it: but rather of those Iewish holie daies, which being peculiar vnto the Iewes, had their beginning and their ending with them. And if wee say, that that day should not bee kept for a ceremonie, but some other, that were not to abrogate but to change the ceremonie: as he that stripping himselfe of one sort of clothing, and for pride inuesteth himselfe with a new sute, putteth not away but chaungeth his pride: or as hee that of a filthie lecher is become a couetous miser, riddeth not himselfe from sinne, but chaungeth from one sute of sinne, whereof he is wearie, to some other.

The

The Papiſts therefore, though they haue not the ſame daies, yet hauing new daies in their ſtead, haue not abrogated, but altered Iudaiſme. Iuſtinus Martyr affirmeth, that they had no holie day but one in the Primatiue Church. He ſpeaketh then flatly againſt the ceremonies, which by the eternitie and perfection of Chriſt his ſacrifice are aboliſhed, Heb. 9. and 10. Our firſt father Abraham, when he beleeued, receiued circumciſion as the ſeale of his faith, to which Baptiſme is ſubrogated vnto Chriſtians. The particular ſigne that appertained to the poſteritie of Abraham, is gone: but the water in Baptiſme doth appertaine to all in a generall equitie. Likewiſe as the Sabbath did put them in minde of their deliuerance, it is gone: but as by it we remember Chriſt his reſurrection, wee retaine it. To conclude, the Apoſtle meaneth not in this place that Sabbath, but thoſe holie daies of the Iewes, which being the beginnings and endings, the firſt day and laſt day of their feaſts were Sabbaths.

The 3. reaſon. The third reaſon, Coloſſ. 2. 16. *Let no man condemne you in meate and drinke, or in reſpect of an holie day, or of the new moone, or of the Sabbath daies, 17. Which are but a ſhadow of things to come: but the bodie is in Chriſt.* This is alſo vnderſtood of the Iewiſh diſtinguiſhing of meates and daies. For the Coloſſians were troubled with falſe Apoſtles, as were the Galathians. And what is the reaſon that they were ſo incombred with Iewiſh obſeruations? Forſooth the religion of Chriſtians, which rather conſiſteth of pure ſimplicitie then pompous ſolemnitie, hath but the word barely preached, the Sacraments without vaine ſhewes adminiſtred, prayers in humilitie offered: and therefore it ſeemeth not ſo poliſhed, ſo glorious, and ſo garniſhed, as the Iewiſh religion, which did draw the greater part of men after it. Thus our fathers ſeeing the Iewiſh religion ſo verniſhed, and the Gentiles religion ſo pompous, and Chriſtian religion full of ſimplicitie, drew the Gentiles from the ſimplicitie of Chriſtianiſme, and brought in this heape of ceremonies. Wherefore here Paul telleth them, that theſe things were but inſtructions for a time, and pedagogicall: and therefore did not ſo appertaine vnto them, as they ſhould neede to trouble their conſciences about them, though they obſerued them not. *Let no man condemne you* (ſaith the Apoſtle) *in ſuch Iewiſh ceremonies,*

ceremonies, as for the not obſeruing of them they ſhould count you no Chriſtians. Here is the ſame drift of the matter, which was of the former: here the Apoſtle deſcendeth from generals to particulars, there he aſcendeth from particulars to generals. *Let no man condemne you in reſpect of an holie day*, which was an *octonarie*: for eight daies long did the feaſts of the Iewes laſt: *or of the Sabbath daies*, he ſaith not of the Sabbath: for he meaneth thoſe Sabbaths, which were appurtenances of the former holie dais, not that holie Sabbath which was common to the Iewes, with all other the people of God. And whereas in the former part of the verſe it is ſaid, *Let no man condemne you in meate and drinke*, he ſheweth, that the Iewes had certaine beaſts and birds vncleane, and drinke-offerings, which were forbidden them, howbeit vnto Chriſtians all things are pure.

But ſome will ſay: what neede wee now to faſt? who will cenſure vs? I anſwer, the Lord himſelfe. For albeit we that are Chriſtians, are not to be charged as the Iewes were, with one ſpeciall day: yet as the Iewes, with all God his people, did humble themſelues before the Lord, either for the remouing of ſome iudgement which preſently did lie vpon them, or for the preuenting of ſome perils which was towards them, or for the obtaining of ſome grace, which they wanted, and yet without all obſeruations of daies, we muſt ioyne with them. And therefore whoſoeuer refuſeth the exerciſe of humbling either priuately or publikely, the ſame is to be controlled by the word. If any be commanded publikely by the Magiſtrate, whether the cauſe bee iuſt or not iuſt, we are to obey: if the cauſe bee iuſt, it is not the commandement of the Magiſtrate, but of God, and who ſo breaketh this, is ſurely to be condemned.

The ſimilitude here annexed of the Apoſtle, is very fit: for as the skilfull painter firſt portraiteth, and then painteth with freſh and liuely colours, that which before more rudely and obſcurely he did frame and faſhion with a blacke coale: ſo theſe rudiments more darkly did repreſent that which now is liuely deſcribed vnto vs, the trueth of all things in Chriſt. *The bodie is Chriſt*: as if he ſhould ſay, ye haue receiued Chriſt, and the things which he hath preſcribed: and though ye haue not the Sabbaths,

and holie daies of the Iewes, yet haue ye the true Sabbath, and pure holie day, which Christ hath left vnto you. Here then the Apostle is so farre from abrogating the Sabbath, that hee maketh no mention, nor includeth any meaning thereof in these words. And thus much for the reasons, which they thinke they haue gotten out of the epistles of S. Paul.

The interpretation of Hebrues 4.

Now let vs consider of that place, which is in the epistle to the Hebrues, chap. 4. vers. 3. *For wee which haue beleeued, doe enter into rest, as he said to the other, As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.* 4. *For he spake in a certaine place of the seuenth day on this wise, And God did rest the seuenth day from all his workes.* 5. *And in this place againe, If they shall enter into my rest.* 6. *Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entred not therein for vnbeliefes sake:* 7. *Againe he appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is said, This day if ye heare his voyce, harden not your hearts.* 8. *For if Iesus had giuen them rest, then would he not after this day haue spoken of another.* 9. *There remaineth therefore a rest to the people of God.* 10. *For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.* 11. *Let vs studie therefore to enter into that rest, least any man fall after the same example of disobedience.* Behold, say they, the Sabbath which Christians must obserue, is to rest from sinne. I answere, this is not proued. For this was as well to the Iewes, as it is to the Christians. For it is said, Psal. 95. *To day, if ye will heare his voyce,* 8. *Harden not your heart, &c.* This the Prophet wrote after Caleb and Ioshua had entred into Canaan, whither though many entred not, yet some entred: so that they had euen that rest then, as well as wee haue now. Wherefore it doth not follow, because the resting from sinne is also inioyned to the Christians as a pure vse of the Sabbath, therefore it taketh away the other. Againe, the resting of God from his workes, cannot bee a figure of resting from sin, no more then God his workes can be a figure of sinfull workes.

Now, seeing the Lord here vseth an argument of proportion betweene his works, and our works, his ceasing from his works, and our ceasing from our workes, because betweene the figure and

and the thing figured, muſt be ſome proportion & reſemblance, I pray you what proportion is there betweene God his workes and our ſinnes; what analogie betwixt God his reſting from his workes, and our reſting from ſinne? Againe, that it cannot bee here meant of the reſt from ſinne, it is manifeſt, becauſe that which is here ſpoken, is ſet downe to Adam, Gene. 2. 2, 3. at what time there was no ſinne in the world, and therefore no reſting from ſinne, and therfore no figure of reſting from ſinne, becauſe all the learned herein agree, that there were no figures before ſinne. Beſides, and fourthly the Apoſtle ſheweth, that this reſt is meant of the kingdome of heauen. For as Dauid ſpake this of the land of Canaan, ſo the Apoſtle ſpeaketh it of the kingdome of heauen. Wherefore he concludeth; *Let vs ſtudie therefore to enter into that reſt*, where wee ſhall not onely reſt from ſinne, but all our ordinarie workes of our callings, where ſhall neither bee eating, nor drinking, nor marying, nor giuing in mariage. And as the people before were threatned, that for their vnbelief and diſobedience, they ſhould not enter into the land of Canaan: ſo we are here threatned, that vnleſſe wee ſtudie and ſtriue againſt theſe things, wee ſhall not enter into the kingdome of heauen. Howbeit, although the Sabbath was not a figure vnto Adam of reſting from ſinne, yet it was vnto him a ſigne, that he ſhould come to the kingdome of God, where ſhould neither be eating, nor drinking, nor marying: all which ſeeing Adam had, it is manifeſt that he was not in the kingdome of God as yet. The Sabbath then did put him in minde, that he ſhould not alwaies bee working, but that he ſhould bee tranſlated, though not die: (for although he was created in innocencie, yet not free from being tranſlated to a better place at God his good time) but, as the Apoſtle ſaith, he ſhould haue been changed as were Enoch and Eliah, though after a more excellent manner. Wee haue now the Lords day, which aſſureth vs, that as now by faith and hope wee enioy ỹ life to come: ſo hereafter theſe two ceaſing, we ſhal more fully and perfectly enioy the ſame: and as our Sacramẽts purely vſed, ſhew a thing not to come, but already paſt: ſo this day truly kept, is a reſemblance of a thing not paſt, but to come. For as on this day from the morning to euening we praiſe God, if we keep

the day holie, and yet withdrawne and interrupted with many by-thoughts, and ſecret diſtractions: ſo in heauen being freed from worldly, carnall, fearfull, and manifold affections and troubles, we ſhall more continually praiſe the Lord. What is then the alluding of this word *reſt*? This it is. As God reſted frō his works, after he had made the world: ſo we muſt reſt from our workes. What from the workes of ſinne? no, from the workes of our callings, and conſequently from the works of ſinne much more. So the analogie betwixt the Lord his reſt and ours, teacheth vs that we muſt reſt from our ordinarie workes, and this reſt putteth vs in minde of that continuall Sabbath, wherein when wee ceaſe from working, eating, drinking, ſleeping, marying, and all ſuch workes, as we are ſubiect vnto with corruption: then alſo ſhall we vndoubtedly ceaſe from ſinne, which kinde of reſt in fulnes we muſt not looke for in this life.

A Sabbath in heauen.

A general rule concerning Scripture.

This is a generall rule in Diuinitie to bee obſerued, *that of one place of Scripture there is but one naturall and proper ſenſe: although by conſequence, ſearching out the contraries, the cauſes, the effects, and ſuch like, other things may be alſo gathered out of it.* If the words be more proper and naturall, the ſenſe is more proper and naturall: if the words be borowed and metaphoricall, then is the ſenſe borowed and metaphorical. Now alluſions are not ſo much for the proofe and confirmation of the matter, as for the amplifying and illuſtrating of the ſame. For example, 2. Cor. 13. 1. the Apoſtle ſaith: *This is the third time I come vnto you.* Where we muſt vnderſtand, how the Apoſtle had been with them once in bodily preſence, and twice wrote vnto them, and yet he ſaith, *this is the third time I come vnto you.* He alludeth then to this, as ye ſee, O Corinthians, in the law, that two or three witneſſes were ſufficient to confirme the good, and condemne the euill: ſo I haue been with you thrice, which is ſufficient to confirme the faith of the godly, and to leaue the vngodly without excuſe. Againe, Rom. 10. 18. we reade, *But I demaund, Haue they not heard? No doubt their ſound went out throughout all the earth, and their words into the end of the world.* Here we ſee the Apoſtle alludeth to that Pſal. 19. 4. which is meant of the day and the night. This is then the alluſion, as the day and the night ſpread ouer the whole world, ſo the Apoſtles

poſtles were ſent to preach ouer the whole world. Againe, Galat. 4. Paul alludeth to Agar and Sarah, in which place he ſheweth, that as in Abrahams familie was the image both of the true Church and malignant Church, the one perſecuted of the other: ſo like ſhould be the eſtate of the Church continually euen vnto the end. In like manner the author to the Hebrues vſeth an alluſion, that as God reſted the ſeuenth day from the works of the creation: ſo we alſo ſhould reſt from the workes not of ſinne, as theſe men would haue it, but of our calling. For this Adam ſhould haue done, though hee had not ſinned, and therefore it is not meant of reſting from ſinne. Thus wee ſee, where the Chriſtian Bee gathereth honey, there the hereticall Spider ſucketh poyſon, who affirmeth, that in this life they reſt from ſinne, and here they haue their heauen. Thus much for the reaſons drawne out of the words of the Scripture.

Now of thoſe arguments which are drawne by conſequence out of the Scripture. Their maine reaſon is this, which deceiueth many: ***That which is graffed in mans nature, whereof the Gentiles were not ignorant, and which continueth to the kingdome of Chriſt at his ſecond comming, is morall: and that which was not naturall, vnknowne to the Gentiles, and laſted but vnto the firſt comming of Chriſt, was ceremoniall: but ſuch was the Sabbath, therefore the Sabbath is a ceremonie, and not a morall precept.*** I anſwere firſt, that naturall and morall, which they make all one, muſt not be confounded. True it is, that our firſt parents had the law of GOD written in their hearts, before it was promulgated in the mount: whereunto, as wee ſaid, the ceremonies (ſeruing as rudiments for a time, and as appurtinances) of the law were adioyned. And albeit the morall law bee the explaining of the naturall law: yet it doth not follow, that that which is in the morall law, is no more then that which is in the naturall law. Wee know our firſt father Adam, beſides the law of nature, had the Sabbath in expreſſe words giuen him: and although hee had the great bookes of Gods workes, yet hee had the Word and Sacraments alſo, both which were without his nature, and had them not in his owne nature. So the things here ſpoken renew that, which was giuen beſides that which he had by the law of nature. The Gentiles

Of their arguments drawne by conſequēce

How the morall and naturall law differ.

then can no more by the light of nature ſee the true Sabbath of the Lord, and the time wherein he will bee worſhipped, then the pure meanes and manner which the Lord hath appointed for his worſhip: and therefore both Papiſts, Heretikes and Gentiles, are as well deceiued by ignorance in this obſeruation of the fourth Commandement, as they be in the ſecond. Againe, I may anſwere, that in ſome manner both the ſecond and fourth Commandements are ingraffed in mans nature. For neuer any were found ſo prophane, which would not graunt that God ought to be worſhipped, and that not onely inwardly, but outwardly alſo by meanes. And the Gentiles by the inſtinct of nature would acknowledge, that as there was a GOD to bee worſhipped, ſo there ſhould bee ſome time which ſhould bee ſequeſtred from other buſines, and ſhould bee beſtowed on matters concerning the worſhip of God. But to diſcerne aright what theſe meanes bee, wherewith the Lord will bee ſerued, and what this time is which the Lord will haue for his honour, the Heathen were ſo farre off, that how many nations ſo many heads, how many heads ſo many kindes of religion. The Gentiles, whoſe vaine traditions were but diſordered imitations of Moſes lawes, which they had heard of, had indeede their holie daies, which not being vſed in faith, by reaſon of their ignorance of the word, could nothing pleaſe God. Yea wee may reade how ſtrictly and ſuperſtitiouſly the Gentiles kept their holie daies: ſo that with all other they agreed after a ſort in this generall point, that there ſhould bee both appointed meanes, and certaine ſet times for the worſhip of God. Againe, it is like that the Gentiles were not ignorant of the law of faſting, as may appeare by the Niniuites: but how to order it aright to the glorie of God, they were altogither ignorant, becauſe they wanted the word. Wherefore herein wee count the true glorie of Chriſtians to conſiſt, that the Lord hath giuen vs the trueth, and hath not left vs to our owne inuentions in the meanes of Gods worſhip: and herein is Chriſtian dignitie, that as wee haue the manner of our religion preſcribed of God himſelfe, ſo we haue alſo the time, which he for that purpoſe hath himſelfe ſanctified. It followeth not then, becauſe the Sabbath is not ingraffed in mans nature, therefore the Sabbath is

Rom. 3. 1. 2. Pſal. 147.

not

not morall, becauſe in truth neither were the lawes of the means of Gods worſhip, nor of faſting ſo ingrafted, although in ſome manner they were.

Their reaſons by conſequence are either from the old Teſtament, or frō the new. Their argument from the old Teſtament is this: We reade not, ẏ the law of the Sabbath was put in practiſe before the law was promulgated in mount Sinai: therefore it is not morall but ceremoniall. This is no good reaſon, wee finde it not written, therefore it was not. For ſo they may argue againſt faſting, and many other things which were vſed, and yet the practiſe of them not left in writing. Who can diſallow of mariage and of ſpouſals? Doe not the Gentiles, the lawes ciuill, and the Romane law approue them? and yet what record haue wee left concerning theſe things in writing before the law? Looke into the hiſtorie of the Kings and Iudges, in the bookes of the Chronicles, where you ſhall finde mention made but once of the Sabbath, and we haue it once commanded by precept, Gen. 2. 2. and commended by practiſe, Exod. 16. 26. in which place the man of God ſpeaketh in the preterperfect tenſe; *Behold how the Lord hath giuen you the Sabbath.*

The first argument. Anſwere.

The ſecond reaſon is drawne from the ſtreightnes of the law to bee executed (Exod. 35. 2, 3) on him that gathered ſtickes, which they ſay muſt not be inioyned vs. Concerning this, it maketh no more againſt the morall obſeruation of this precept, then the other ceremonies did againſt the other precepts, whervnto they were ioyned. The Iewes being in their nonage had rules peculiar to themſelues, with which we are not intangled: howbeit they had other generall commandements, which being common to vs with thē, appertaine ſtill vnto vs. As for example, to teach our children the commandements of the Lord, appertaineth to vs, Deut. 6. 7: but to binde them vpon our hands for a ſigne, and as frontlets betweene our eyes, appertaineth to the Iewes: to burie the dead belongeth to vs, but to enbalme them with ſpices, belongeth to the Iewes, who had not ſo cleere a teſtimonie of the reſurrection. Is not the law of murther as well enioyned vs, as to the Iewes? yet wee may eate blood, which they could not. We ought to bee as temperate as they, yet wee

The ſecond argument or obiection. Anſwere.

may eate the fatnes of meate, which was forbidden them. And so in all the commandements the morall obseruation belongeth to vs as well as to them, the ceremoniall keeping, to them and not to vs. And the same wee conclude of this place concerning the fire making on this day.

Out of the new Testamẽt.

Out of the new Testament they also gather two reasons. First, they say it is not mentioned nor vrged so much in the new Testament, as are the other precepts.

The first obiection. Answere.

I answer, this is no good reason: but is rather to bee returned to the Anabaptists, who reason, that the iudiciall lawes are not to be vsed, because they are not vrged. Nay rather looke what the holy Ghost hath set down more sparingly in the old Testament, hee hath more fully and plainly supplied it in the new Testament, and what thing the law containeth more fully, that the Gospell handleth more sparingly, because the Lord in his heauenly wisedome would not trouble vs much with one thing. But we know it is named, Mat. 12. and 24. Mar. 2. Ioh. 5. Act. 20. 1. Cor. 16. and 16. Reuel. 1.

The second obiection. Answere.

The second argument is this: The Apostles changed the day, which (say these men) they neuer would haue done, had it been morall. I answer, it was neuer commanded nor appointed what one certaine day should bee kept among seuen, but that there should be obserued a seuenth day: which being kept, it is sufficient, and the law remaineth vnuiolated. And yet wee permit not, that any man at his pleasure should now change this day. For ẏ which the Apostles did, they did not as priuate men, but as men guided by the spirit of God, they did it for the auoyding of superstition, wherewith the Iewes had infected it. Againe, as the Iewes vsed the other day, which is the last day of the weeke, because it was the day wherein the Lord made all things perfect: so the Apostles changed it, because in it was Christ his resurrectiõ, who was the beginner of the new world, on which day we receiued a more full fruite and possession of all the benefits in Christ his conception, birth, life and death. Besides, this was the first day of the creating of the world, wherein the Lord drew light out of darknes. Lastly, the holy Ghost is said on this day to come down vpon the holy Apostles. So that this day doth fitly put vs in mind of our creation to bee thankfull to God the Father, of our redemption

demption to be thankfull to God the Sonne, and of our ſanctification to be thankfull to God the holy Ghoſt.

Now, if any mā can alleadge more effectual or equal reaſons vnto theſe, he may alter the day, ſo it bee with the conſent of the Church. Wherefore the equitie of the law remaining, it is not abrogated. Circumciſion, as we haue ſhewed, is conſidered two manner of waies, either as the ſeale of faith, Rom. 4. or as a ſigne of that circumciſion, which wee haue in Chriſt made without hands. In this manner conſidered it is ceaſed, as it is a ſeale of faith it remaineth, not the ſame in forme and manner, but the ſame in effect. For although wee haue not the ſame helpe of our faith, yet wee haue a helpe. The Iewes had Sacraments moe in number, but wee more excellent in ſignification. Though wee haue not many Sacraments and holie daies, yet we haue two Sacraments, and one day more effectuall, then all they were which the Iewes had. We ſee therefore in trueth no reaſon as yet, why we ſhould not obſerue the Sabbath as morall.

Of the obſeruation of the Sabbath.

Thus hauing confirmed the doctrine of the Sabbath by the holie Scriptures, and proued that there is a morall vſe of the ſame, as well for vs as for the Iewes: and hauing anſwered all the contrarie obiections, that might ſeeme to make againſt this doctrine; it followeth now according to our firſt diuiſion, that wee ſhould ſpeake of the obſeruation of the Sabbath it ſelfe, ſhewing how it is kept, and wherein it is broken. For both theſe are expreſſed in the commandement: wherein is ſet downe the affirmatiue, to teach how to keepe it; and the negatiue, to ſhew how we breake it. The affirmation is in theſe words: *In it thou ſhalt doe no manner of worke, &c.* Firſt then we will ſhew, how the Sabbath ought to be kept: then afterward we will declare how it is broken. Where it is ſaid in the beginning of the precept, *Remember to keepe holie:* and in the end thereof, *the Lord hallowed the Sabbath:* ſo that it is not ſimply ſaid, Remember to keepe: but, *to keep holie:* neither is it ſimply mentioned, that the Lord left the ſeuenth day, but *bleſſed the ſeuenth day and hallowed it.* Hereby is inſinuated vnto vs, that in this day wee ſhould grow in loue towards GOD, and tender affection to our brethren, wee are taught that then wee keepe the Sabbath aright, when wee vſe it

to

to that end for which it was ordained, that is, when wee vſe in it (as wee haue before ſhewed) thoſe exerciſes, whereby wee may bee the more ſanctified, and GOD the more glorified both on this, and on the other daies of the weeke. Theſe exerciſes bee ſuch, as are either priuate or publike. The publike exerciſes are twice at the leaſt to bee vſed euery Sabbath, and they bee theſe. Firſt the word read and preached: then prayers feruently made with thankſgiuing, ſinging of Pſalmes, reuerent adminiſtring of the Sacraments.

Reading and preaching.

And firſt for the reading and preaching of the word, we reade Nehem. 8. 8. *And they read in the booke of the law of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand the reading.* Alſo we may ſee this in the practiſe of the Apoſtles, Act. 13. verſ. 15. *And after the lecture of the Law and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men and brethren, if ye haue any word of exhortation for the people, ſay on.* And as the Miniſters did reade and preach the word, ſo it was the practiſe of the Church to heare, as Eccleſ. 4. verſ. 17. *Take heede to thy foote, when thou entreſt into the houſe of GOD, and bee more neere to heare, then to giue the ſacrifice of fooles.* And it is ſaid, Nehem. 8. verſ. 3. *The eares of all the people hearkened vnto the booke of the Law.* And concerning praying, thankſgiuing, and ſinging, the Prophet of GOD vſeth a vehement exhortation to the Church, Pſalme 92. 1. *Come* (ſaith he) *let vs reioyce vnto the Lord: let vs ſing aloude to the rocke of our ſaluation.* 2. *Let vs come before his face with praiſe: let vs ſing loude vnto him with Pſalmes.* And Pſal. 65. 1. *O God praiſe waiteth for thee in Sion, &c.*

Now for the Sacraments generally wee are to marke, that as in the time of the Law the ſacrifices were moſt vſed on the Sabbath day: ſo our Sacraments ſucceeding the ſacrifices, are then moſt to be frequented. As for the Supper of the Lord, it appeareth Act. 18. 1. Corin. 11. (as it ſeemeth) that it was adminiſtred euery Lords day, although now adaies the miniſters may not ſo doe, for the great ignorance and carnall ſecuritie of people. For the adminiſtration of Baptiſme, although there bee no expreſſe places of the Scriptures ſhewing the practiſe of it on this day: yet there are many good reaſons agreeable to the word, which

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will proue the ſame. Firſt, wee know Circumciſion was vſed on that day, and therefore Baptiſme which is come into the place of Circumciſion, is to bee vſed on the Sabbath day. 1

Againe, Baptiſme is a publike action of faith, whereby a member is to bee receiued into the Church, and therefore the prayers of the whole congregation ought to bee made for it: all muſt bee hereby put in minde of the benefits which they haue reaped by Baptiſme, and ſo make a double profite of their preſence hereat. 2 Baptiſme.

Now, ſeeing old and yong, men and women, maſters and ſeruants, fathers and children, cannot ſo generally and conuenientlie meete on the weeke dates, by reaſon of their callings, as they can on the Lords day, their buſines ſet apart: it ſeemeth by good reaſon that the Sabbath is the fitteſt day for this Sacrament. Againe, if the Lord in his infinit wiſedome and goodnes commanded Circumciſion to be vſed on the eight day, both for the auoiding of ſuperſtition, if any tied the grace of God to the outward ſigne, as alſo for a ſufficient time, wherein the children might gather ſome ſtrength to the cutting of their fleſh; why were it not a thing requiſite, that Baptiſme ſhould bee deferred to the Lords day, both for the remouing of their ſuperſtitious opinion, who thinke the children dying vnbaptized to bee but damned; and alſo for the better enabling of the childe to be dipped in the water, according to the ancient manner and pure nature of Baptiſme? Wherefore for theſe cauſes Baptiſme cannot bee denied to be a publike dutie of the Sabbath. Concerning priuate exerciſes on the Sabbath, they are either going before the publike, or following after, or comming betweene. The duties going before are either in examining our ſelues, or ſtirring vp of our ſelues. The examination of our ſelues conſiſteth partly in ſurueying our eſtate paſt, and partly in conſidering of our preſent condition: in ſurueying our eſtate paſt, we are to call to mind either what ſins the weeke before we haue committed, to the more humbling of our ſelues in prayer: or we muſt remember, what graces of God in our ſoules, what benefits of God on our ſelues, or in our frieds wee haue receiued, to the better prouoking of our ſelues to thankſgiuing: in conſidering of our preſent condition, wee are Preparation to the Sabbath

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to examine how we ſtand affected, what meaſure of faith, repentance and godlines is in vs: if there be any ſpeciall want or occaſion of publike prayer, we muſt craue ẏ prayer of the Paſtour and congregation: if any peculiar cauſe of a ſolemne thankſgiuing be offered, we muſt giue the preacher and people word of it: as alſo if there be occaſion of ſome want, we are to pray for the miniſter, that his mouth may be opened, to make ſome happie and holy ſupply by the word of it. How requiſit this examination is, our ciuill practiſes may declare. We ſee worldly thriuing men, if not euerie day, yet at the leaſt once in the weeke they ſearch their bookes, caſt their accounts, conferre with their game their expences, and make euen reckonings, whereby they may ſee whether they haue gained, or whether they haue loſt, whether they are before hand or come ſhort: and ſhall not wee much more, if not once a day, which were expedient, yet once in the weeke at the leaſt, cal our ſelues to a reckoning, examining what hath gone from vs, what hath come towards vs, how we haue gone forward in godly proceedings, or how we haue gone backward, that if we haue holie increaſes, we may giue thankes and glorie to God; if we come ſhort, we muſt humble our ſelues, and endeuour the weeke following, to trauaile with our ſelues the more earneſtly to recouer our former loſſe. This examination had, we are further to ſtirre vp our ſelues before we come to the publike exerciſes. This conſiſteth in reading, meditating and praying, whereby we may prouoke a ſpirituall appetite the more hungerly, deſiroutly, and louingly to reſort to the congregation. How neceſſarie this is, the long and wofull experience of non proficients in the ſchoole of Chriſt, doth lamentably ſhew. For what is the cauſe why in the prayers of the Church we ſo little profit? what cauſeth the word to be of ſo ſmall power with vs? whereof commeth it that the Sacraments are of ſuch ſlender account with vs? Is it not becauſe wee draw neere to the Lord with vncatechiſed hearts, and vncircumciſed eares, without prepared affections, and vnſchooled ſenſes: ſo that we come vnto and depart from the houſe of God with no more profit, then we get at ſtage-playes, where delighting our eyes and eares for a while with the view of the pageants, afterward we vainly depart?

Examination.

depart? If we at any time are to entertaine ſome ſpeciall friend or ſtately gueſts, it is ciuilitie to auoide all things noyſome, and to procure all things handſome in our houſes: and ſhall wee not thinke it Chriſtianitie, at ſuch times as the Lord hath made ſpeciall promiſe to viſite vs, and to become our friendly gueſt, to purge the loathſome affections of the hart, and diſpoſe our ſoules in ſome holie order for his entertainment? Are we ſo diligent to preſent our ſelues on the Sabbath in our beſt atture, becauſe then we ſhall come before the whole congregation: and ſhall we bee negligent to attire our ſoules, ſeeing wee are to appeare before God and his Angels? Doe we outwardly profeſſe this day to be a more ſolemne time then any other day of the weeke: and ſhall wee in inward practiſe denie the ſame? Wherefore in this holy preparing of our ſelues, wee are to imitate the wiſedome of worldly men, who hauing a ſute to the prince, or ſome noble perſonage, which hath not that happie ſucceſſe and iſſue, which was hoped for, by and by begin to call themſelues to account, to conſider with themſelues in what circumſtance they failed, whereby leſſe circumſpectly, and leſſe aduiſedly they attempted their enterpriſe, accuſing themſelues of follie, and vnconſiderate dealing in their cauſe, whereby, as wofull experience teacheth them, their requeſt fell to the ground. Vnto theſe men herein wee muſt not bee vnlike, when in dealing with the Lord wee profit not ſo much by hearing, reading, praying, or any other publike exerciſe, as wee ſhould: neither muſt wee ſticke to reaſon with our ſelues, and to condemne our ſelues as faultie, either in omitting ſomething to bee done, or committing ſomething to bee vndone, before wee addreſſe our ſelues to our publike duties.

Now, that this examining and ſtirring vp of our ſelues may the better be done, it is requiſite (contrary to the long and lothſome practiſe of the moſt part of men) that wee riſe early on the Sabbath day. Wee ſee yong men will riſe early to reſort to mariages, to feaſtings, to goe a maying, to ringing of bels, or ſuch like vanities: the Papiſts will break their ſleepe, that more timely they may haue their Maſſes, and popiſh practiſes: the heretikes alſo to attend on their vaine reuelations, will recouer ſome time

time by early riſing: all which are to our ſhame, that for holie and heauenly exerciſes, to ſerue the Lord in ſpirit and truth, will redeeme no time, wherby the Lord his Sabbath may be the better ſanctified: but on the contrarie, by bathing our bodies in our beds on that day more then on any other, as perſwading our ſelues of too great a libertie therin, we make it a day of our reſt, and not of the Lords reſt.

The Iſraelites are ſaid to haue riſen very early to their Idolatrie: the Prophets are reported to haue ſtretched out their hands betimes in the morning. Wherefore for ſhame of the one, for the imitating of the other, let vs ſtirre vp our ſelues more early on the Lord his day, as making the Sabbath our delight, Eſay 58. whereby we may be no leſſe carefull to beſtow the firſt fruites of the day and the ſweetnes of the morning in the pure ſeruice of God, then Idolaters in their idolatrie, yong men in their vanities, worldly men in their couetouſnes, and heretikes in their hereſies vſe to doe. If we thus ſhall examine our ſelues in our ſins committed, and gifts of God receiued; if wee ſhall humble our ſoules for the one, and be thankfull for the other; if we ſhall ſuruey our wants, pray for our paſtours, prepare our ſelues, and vſe all theſe exerciſes in wiſedome, riſing early, vnleſſe ſome ſpeciall cauſe or weakeneſſe requireth rather our holie keeping of our beds, then our vpriſing; let the experience of the after fruites and good increaſes of the publike exerciſes ſpeake, and let trial report, if the word be not more precious, our praiers more powerful, our receiuing of the Sacraments more effectual, more profitable vnto vs.

Exerciſes after & betweene the publike.

2 Now concerning thoſe exerciſes which follow after, or come betweene thoſe publike meanes, they are either for the increaſe of faith and repentance, to make the publike meanes more profitable to vs, or the exerciſes of loue, whereby we may ſhew ſome fruit of the other. The exerciſes of faith and repentance, are reading, comparing of things heard, examining and applying them to our ſelues, praying, thankſgiuing, and meditating. Firſt, I ſay, after our publike hearing, wee muſt priuately giue our ſelues to reading of thoſe things eſpecially, which when we heard, we did not ſufficiently vnderſtand: alſo to the comparing of place with

place

place according as they were alleadged, to the better trial of the doctrine receiued, and more eſtabliſhing of our faith therein. To this end wee muſt vſe priuate praier for a ſound iudgement and pure affections, that the Lord would vouchſafe to worke that vpon our affections, which in iudgemẽt we haue receiued. Neither muſt we forget to be thankfull, in praiſing of God and ſinging of Pſalmes for thoſe things, wherby we either ſee our knowledge to bee bettered, or our conſcience touched. To theſe wee muſt ioyne meditation either about the meanes of our ſaluation, or about the workes of God: vpon the meanes, as in accompting with our ſelues, what things being read and preached chiefly did touch and concerne vs, what ſpeciall feelings, and comforts the Lord gaue vs in our praiers, what increaſe of faith in God his promiſes, and of repentance in purpoſing a new life wee had in the Sacraments, that thus wee may make a priuate and peculiar vſe of the publike and generall meanes: about the workes of God, partly concerning thoſe proprieties which are in himſelfe, as his mercie, iuſtice, wiſedome, trueth, power and prouidence, partly concerning his creatures, and works of his hands, wherein he hath left certaine impreſſions and qualities neceſſarie for our vſe, and profitable for our inſtruction.

For the former, the practiſe of the Prophet and dutie of all good profeſſors, Pſalme 92. doth ſufficiently ſhew, that it is one ſpeciall work of the Sabbath to commend and declare the kindnes of the Lord, to reioyce in the workes of his hands, to praiſe his trueth, and to ſhew forth his righteouſnes. In which Pſalme the man of God proteſteth, that the workes of GOD are onely glorious to the godly, and how the vnwiſe and wicked men can not conſider of God his workes, nor diſcerne his iudgements, becauſe they meaſure the condition of men by their preſent eſtate, not looking either how GOD hath dealt before, nor conſidering how that, though the faithfull ſeeme to wither, and to bee cut downe by the wicked, yet they ſhall grow againe and floriſh in the Church of God, as the Cedars doe in mount Lebanon.

Now, as with the exerciſe of the worde wee haue the Sacraments to ſtrengthen our faith: ſo with the meditating of the workes

workes of God, we are to ſtrengthen our ſelues with the beholding of God his creatures, as the heauens, and the ſcope, beautie, and continuall courſe thereof, and the earth, which ſhould haue been all as pleaſant as the garden of Eden, if Adam had continued in his innocencie, whoſe worke as it was by the light of nature to view the creatures of GOD, ſo alſo is it our worke by the light of Gods ſpirit. Wherefore the Propheticall king, Pſal. 19. ſetteth downe the exquite workmanſhip, proportion, and ornaments of the heauens, ſaying, *The heauens declare the glorie of God, and the firmament ſheweth the workes of his hands. 2. Day vnto day vttereth the ſame, and night vnto night teacheth knowledge. 3. There is no ſpeech nor language, where their voyce is not heard. 4. Their line is gone forth through all the earth, and their words into the ends of the world: in them hath he ſet a tabernacle for the Sunne, 5. Which commeth forth as a bridegrome out of his chamber, and reioyceth like a mightie man to run his race: 6. His going out is from the end of the heauen, and his compaſſe is vnto the ends of the ſame, and none is hid from the heate thereof.*

Againe, Pſal. 33. 9. the man of God ſetteth before vs our corruption in the nature of an horſe or a mule, whoſe crueltie as it muſt bee tamed by bit and bridle: ſo muſt our raging corruptions bee kept vnder by ſundrie afflictions. Moreouer, Pſalme 42. verſ. 1. 2. Dauid ſheweth in his owne example, and by the nature of the thirſtie Hart braying for the riuers of water, what ought to bee the feruent deſire and earneſt affection of the children of God to the houſe of God and his word. Which argument is continued more at large Pſal. 84. 3. where he lamenteth his libertie in comming to the houſe of God, to bee leſſe then the libertie of the ſparow and ſwallow, as alſo he inſinuateth, that our deſire to the houſe of God ſhould not be leſſe, then the ſparowes delight is in her houſe, and the ſwallowes in her neſt.

The Prophet Eſay, chap. 1. verſ. 2. 3. ſaith, *Heare, O heauens, and hearken, O earth, &c. The oxe knoweth his owner, and the aſſe his maſters crib: but Iſrael hath not knowne: my people hath not vnderſtanding.* In which place wee are ſchooled of inſenſible creatures, how wee ſhould doe our duties. Wherefore it is good to conſider, how in ſixe daies wee haue had our beaſts obedient vnto

vs,

vs, and how disobedient we are to the Lord. O God how haue thy creatures attended on vs? when we spake to them, they heard vs, when we did whip them, they followed vs, in all our busines they attended on vs, and yet we haue not listened to thee calling vs by thy word, we haue not profited by thy chastisements, nor attended vpon thy commaundements. The storke, saith the Lord by Ieremiah the Prophet, knoweth his time, but my people knoweth not me. And experience may make vs blush to see, how the birds against the stormie winter can conuey themselues vnto warmer climates vntill the spring-time, and man alone either vnsensibly doth not foresee, or vnaduisedly will not auoide the perilous times to come. To conclude, Matth. 16.2,3. our Sauiour Christ reprehendeth the follie of the Pharises, saying, *When it is euening, ye say, Faire weather: for the skie is red. 3. And in the morning ye say, To day shall be a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the signes of the times?* True it is, that this spirituall vse and holie meditation of the creatures of God should be our whole life: howbeit because our distractions in our lawfull and ordinary callings will not permit this so fully in respect of our finite nature, we must remember on the Sabbath day to vse a recouerie, and by Christian diligence to make recompence for our former negligence herein. And in so heauenly a varietie, which both by precept and practise we haue receiued of our forefathers for this purpose, we shall much profit and set forward this exercise, if in wisedome of the spirit we endeuour to frame our meditations especially about those things, whereof by reason of our callings, in respect of our countries, in consideration of the seasons of the yeere we haue most speciall occasion offered. Now if by reason of some dulnes or deadnes, by the corruption of nature and secret punishment often incident to the deerest children of God, we cannot so reuerently, cheerfully, and comfortably doe these duties required by our selues alone, we may humbly vse the remedie, which by the communion of Saints the Lord in this case hath prouided, that so frequenting the holy companie of the godly, learned and zealous, vnto whom the Lord hath giuen greater libertie both of graces, and of spirit, we may be humbled

Consider how obedient in sixe daies the beasts haue been vnto vs, and on the seuenth how disobedient we be to God.

bled in regard of our owne wants, and take the ſupply by them and in them, that if we cannot either for ignorance or blockiſhnes reade the things heard, compare the places by publike miniſterie receiued, pray for the fruite of them: if we be not able to refreſh our ſelues with conſidering the works of God, then we muſt attend vpon the reading, conferring, and praying, thankſgiuing, ſinging, and meditations of others: that ſo at the leaſt we may either haue our iudgements cleered, or our affections better ſtirred vp. Neither muſt we bluſh or be abaſhed to acknowledge our wants vnto our brethren, but with all humilitie earneſtly deale with them, and enquire of them, how they can compare & reconcile the places deliuered, how they can amplifie thē by meditation, how they feele their affections renued, how they can frame a prayer of it, how they can gather of the creatures and workes of God ſome fruitfull matter of thankſgiuing, that by their godly participation we may haue either our ignorance helped, or our infirmities relieued. For vndoubtedly this is the cauſe, why ſo many doe rather in ignorance and deadnes beare the Sabbath as a burthen, euen in that they are aſhamed by aſking the helpe of others to bewray their ignorance, or diſplay that corruption of nature, which indeed they ſee and feele in theſelues. Againſt which worldly and carnall ſhame we muſt fight, if euer we will triumph ouer that endles ſhame of the wicked, and prouoke our ſelues by that holeſome and mutuall ſocietie, which becommeth the children of God, either for the increaſe of ſpirituall gifts, or for a charitable ſupporting of the infirmities one of another. And theſe briefly be the exerciſes of faith and repentance, whereby we may either ſtirre vp our ſelues, or be ſtirred vp of others.

Of the duties of loue.

Now it remaineth to intreate of the duties of loue, becauſe the Lord his Sabbath is not a day of knowledge alone, but of loue; not only of hearing the word by preaching, but alſo of doing the word by practiſing: and theſe duties either reſpect the perſons of our brethren, or they concerne ſuch things as are about our brethren. The things concerning their perſons, are either in regard of their ſoules or of their bodies: the exerciſes reſpecting the things that are about them, are either appertaining to their goods,

goods or to their credit. The duties vnto the ſoules of our brethren, are to teach the ignorant, to bring ſinners to repentance, to binde vp the wounds of them that are afflicted in ſpirit, to cõfort the weake, to ſtrengthen the hands that fall downe, and the knees that are readie to faint, to ſtirre vp them which be dull, to admoniſh the vnruly, to confirme the faith of them that beleeue, to encourage them in weldoing, which haue begun well, and to rebuke the wilfull offenders. And though theſe ſhould be the exerciſes of euery day, yet eſpecially they belong to the Sabbath, wherein we make a ſupply of the wants, which we haue on the weeke daies. The duties of loue required to ỹ bodies of our brethren, are the viſiting of the ſicke, the relieuing of the impriſoned, the helping of the poore and miſerable, the feeding of the hungrie, the cloathing of the naked, the comforting of the diſtreſſed, the beſtowing of our goods on them that are needie.

In the Primitiue Church as they did euery Sabbath receiue the Sacrament, ſo they laid ſomething downe to the vſe of the poore which they did both to giue ſome thankfull teſtimonie how the Lord the weeke before had bleſſed them, as alſo to ſhew ſome godly token of their pitie to their afflicted brethren. Concerning the exerciſes of loue towards the credit of our brethren, if we ſhall heare of any ſecret report tending to the diſcredit of others, we muſt not onely carefully ſuppreſſe it, but wiſely endeuour to recouer their former credit. This requireth heauenly wiſedome, both to admoniſh the author of euil reports, as alſo to ſignifie vnto the man euill ſpoken of, what hazard and ſhipwracke of his good name is pretended: yet ſtill concealing the perſon, & vrging the report, that if the partie be guiltie, he may the ſooner ſtep out of his ſinne, the Lord hauing charged ſuch a warning peece againſt him; or being guiltleſſe, that he rather ſeeke to profit by the rumour, then to purſue the author. But alas, the ſin of our age hath not only brought in the ignorance, & baniſhed the practiſe of this Chriſtian dutie: but alſo which more is, in ſtead of healing, we wound the credit of others, & it is hard to diſcerne whether there are moe willing to report euill, or not vnwilling to heare euill reports of others. Who ſeeth not the common profeſſion of our Sabbath to be a table talking and

vaine babling of the infirmities of others, tossing to and fro the credit of our brethren as a tennis ball: and this not onely vsed among brainsicke and vnstable women, whose tongues labour of some greater infirmitie, but also of men, who vndiscreetly either set abroach, or draw out to the full measure and past measure the discredit of their neighbours, so that they are so farre from saluing such sores, and stopping such breaches, that they lanch deeper, and roade further thē any haue done before them.

Two things in these duties to be obserued.

Furthermore, in all these exercises both publike and priuate, both concerning faith, & the duties of loue, both with our selues and with others, two things especially of vs must be obserued. First, we must at night trie our hearts, with what truth, with what care, and with what sincerity we haue done these things: because as God abhorreth hypocrisie in euery thing, so especially he cannot abide it in his own worship. Secōdly, we are to examine our selues, with what profit either to our selues or to others, with what comfort, with what increase of good things we haue been conuersant in these duties, that we rest not in ỳ worke wrought, but that we may offer vp the fruits of our holy increase in a good conscience to the Lord. The first thing thē is to trauaile with our hearts for sinceritie, because though generally all the Commandements require spirituall obedience, yet those more peculiarly which immediatly doe binde vs to our God. This we shall doe, if we do the duties of faith faithfully, the exercises of repentance carefully, and the duties of loue lovingly. On this manner then may we expostulate with our selues: Hath the Lords increase of mercie brought me a daies increase of holines? how is my knowledge increased, my affectiōs touched, my faith strengthened, my repentance renued, the loue to the Saints in me confirmed? How did the word prick my heart? how were my affectiōs quickened by prayer? how much was my faith strengthened in the Sacraments? Hath the Sabbath been our delight? are wee neerer to God in faith and repentance? are we neerer our brethren in loue and beneuolence? are we better affected to the glorie of God? is sin more grieuous vnto vs, then it hath been? If it be, giue God the glorie in Christ; if not, let our losses cause vs to make some godly recouerie in time to come. These things little thought of

is the cauſe why for the moſt part and almoſt generally we reſt in the ceremoniall vſe of the Sabbath. Now let vs conſider a little of the goodnes of God in giuing ſo holie a varietie of good things, the conſideration whereof partly may humble vs, and partly comfort vs. For in ſo rich and princely viciſſitude though we do many things, yet ſome duties priuate or publike, with our ſelues or with others, may be left vndone; if we do the outward actions, we faile in inward affections: and this ought to humble vs. Howbeit, we may here alſo ſucke out ſome comfort, to the more alluring of vs to theſe holy exerciſes, ſo that though we be wearie of one exerciſe, we may refreſh our ſelues with another; if we profit not by one, we may profit by another: ſo that if we be altogether voyd of delight, and reape no profit at all, we can not but excuſe the Lord, and accuſe our ſelues. For if we cannot thriue in priuat exerciſes, we may gaine by the publike meanes; if we can finde no delight by our ſelues, we may ioyne with others; if we cannot profit by reading, we may profit by praying; if not by praying, then by meditating; if not by meditating, then by conferring; if not by conferring, yet by ſinging; if not by ſinging, by viewing the creatures of God; if not by theſe, then by teaching, admoniſhing, and viſiting of others; if not herein, by ſuffering our ſelues to be taught, admoniſhed and inſtructed of others. Wherefore as in a ſolemne banket furniſhed with diuers meates, the weakeſt ſtomacke not liking one diſh, may refreſh it ſelfe with another, vnleſſe the appetite be altogether gone: ſo in this heauenly varietie the Lord hath prouided that the moſt weake may comfort his conſcience, if not with one ſpirituall daintie, yet with another, vnleſſe it be ſo ſickly, that it is altogether graceleſſe, and voide of hope of recouerie, which the Lord in his mercie keepe from vs. And thus hauing ſhewed what is commanded, let vs goe forward to thoſe things which are forbidden.

How the Sabbath is broken.

The Sabbath (we ſay) is broken either by generall impediments and lets, whereby we cannot ſanctifie the day: or elſe by thoſe euill fruites which follow the not keeping of the ſame. For as there be two things commanded, to wit, reſt, and ſanctification of the reſt: ſo two things are forbidden, namely, labour and

trauaile, ſo farre as either they hinder the ſanctifying of the Sabbath, and the prophaning of the Sabbath reſt. Firſt of the impediments of ſanctifying of the Sabbath, which in their owne nature are indifferent, we muſt know, that as the furtherances of this ſanctification are commanded, ſo the hinderances are forbidden: and as reſt is ſo farre commanded, as maketh to the ſanctifying of the day: ſo our workes are not ſimply forbidden, but ſo farre forth as they be hinderances to the holy obſeruation of the ſame. And theſe be either lawfull workes, or lawfull recreations and pleaſures. And therefore, as we ſay in the Commandement going before, that al vaine, light, vſual, and accuſtomed othes are forbidden, and yet affirme, that all ſuch othes are commanded, as are taken vp in the defence of God his glory, our brethrens welfare, or in any other caſes of waight and importance, when the things muſt needes be knowne, and otherwiſe then by an oth cannot be knowne: ſo we ſay in this precept, all vſuall affaires on the Sabbath are here forbidden, and we grant, that if theſe fall out for the glorie of God in the preſeruation of his creatures neceſſarily to be done, or ſo, as they may enable vs the more to any duties of the Sabbath, then they are not onely not forbidden, but alſo more ſtraightly enioyned vs. And therefore as no othes creeping vnder pretence are allowed, but ſuch as are waightie, likewiſe we permit no works of pretended neceſſitie, but ſuch as in that they cannot be done the day before nor the day after, are for the former conſiderations neceſſarily required. And whereas the Lord doth not onely giue leaue to draw the oxe, or the aſſe outof the ditch to preſerue their liues, but alſo to leade them to the water to make their liues more comfortable to them: we permit not only things needfull to the life of man, but alſo things conuenient to the vſe and comfort of man, as the dreſſing of conuenient meats, whereby a man may be made more cheerfull in the duties of ſanctification: ſo that both in vſing them we refreſh and not oppreſſe our ſelues, and in preparing them we vſe the time before, after, or betweene the publike exerciſe. But as God hath permitted this leaue: ſo we on our parts are to take heede that we abuſe not this libertie. For when the Lord is ſo equall, liberall, and fauourable in granting

and

and pardoning our neceſſity, and furthering our conueniences; he will not doubtleſſe leaue vnpuniſhed the greedie gaine-ſeekers, which vnder the forge of neceſſitie abuſe their libertie and his liberalitie. The lawfulnes of which permiſſion is taught vs by Chriſt himſelfe the faithfull interpreter of the law, and that not only by precept, but by practiſe. For in that he healed the ſicke, and cured the diſeaſed on the Sabbath, allowing the people on that day to reſort vnto him, he ſheweth how things concerning the glory of God are lawfull to be done on the Sabbath. And we ſee in that the law permitted the leading of the oxe to the water, how things conuenient are not at that time vnlawfull, ſo that they be not abuſed or oueruſed.

The 2. part. Things forbidden on the Sabbath.

This moderetion prefixed, let vs ſift more narrowly the things that are forbidden. Theſe are either the workes of our calling, or lawfull recreations. The workes be ſuch, as either are more vſual in the ſixe daies, or being but at certaine ſpeciall times in the moneths or yeeres vſed, leſſe vſual. Firſt concerning the workes hauing their ordinary courſe in the weeke daies, as plowing, ſowing, vſing of handicrafts, and ſuch like, there is no queſtion: and the moſt prophane perſon will not call them into queſtion, but it is taken as granted, that theſe workes muſt giue place to the worſhip of God, that men being freed from them may be the more ſanctified. And theſe things are flatly forbidden in the law and in the Prophets, who would not ſuffer a burthen to be caried on the Sabbath, by which one work they did more ſecretly point at all the reſt. But the words of this commandement are a ſufficient demonſtration of this matter. Who ſo thē maketh the Lords day a packing day for his earthly buſines, either in making it a cuſtome to haue their ſeruants follow their callings, or trauaile in their affaires, or elſe when they themſelues will doe that that day, which they will not do at other times, when in ſpirituall diſpoſing of their buſines they might prouide better, they are prophaners of the Sabbath, & ſhal be iudged for contemners of this law. And whatſoeuer theſe kindes of profeſſors pretend in word, and brag of knowledge and Chriſtian libertie, they cloake their ſin vnder religion, and draw the curtaine of Chriſtian profeſſion to couer the lewdnes of their vnchriſtian conuerſation, and

ſo liuing as beaſts they ſhall die as beaſts, or worſe then beaſts, in that they ſhall goe to the hels, when the beaſts ſhall goe to the earth. It is too too lamentable, that in a Chriſtian common wealth, where Chriſt, and none before Chriſt, is to be preferred, where the fruite of ſo many yeeres teaching this dutie, ought to be ſhewed: that men as Heathen, who neuer knew of the creation of heauen and earth by God, or neuer heard of the redemption of man by Chriſt, or neuer taſted of the ſanctifying power of the holy Ghoſt, nor at any time vnderſtood of the myſterie of the Trinitie, ſhould make no conſcience of the Sabbath, but only vouchſafe it a ciuill dutie.

But ſome will pretend a more vſuall neceſſitie in certaine and peculiar callings, of which as they ſay, ſtandeth a further queſtion, as among makers of coale, & iron, Heardmen, Sheepheards, Carriers, Drouers and traffique men, al which indeed haue great and laborious callings: yet muſt we ſay, and hold this ground, that in theſe and like ordinary callings, the ordinance of the Lord doth not hinder the good order of man, but they are ſo ſubordinated the one to the other, as if we giue to each of them their time and their place, the workes of man may be vſed, and yet the worſhip of God preferred: becauſe as our callings ſerue to Gods worſhip, ſo Gods worſhip ſanctifieth our callings. True it is, that the Lord requireth not onely the worſhip of the Sabbath day, but alſo of other weeke daies either priuately at the leaſt, or publikely, if our callings ſo permit: and howſoeuer we deny not vnto theſe men ſome larger libertie on the ſixe daies, yet they muſt not be exempted from the duties of the Sabbath day, which generally are laid vpon all men, and eſpecially on theſe men, whoſe labours as they are the more troubleſome and continuall in the weeke daies, ſo they ought the rather to reſt on the Sabbath daies. And ſeeing they will not diſcharge themſelues of the like graces with other men, concerning their creation, redemption, and ſanctification, if they make not a ſupply on the ſeuenth day for their libertie in the ſixe daies, they are inferiour to the condition of beaſts: for the beaſts on that day haue their reſt, and they haue not. Beſides in pretending ſuch excuſes, they openly bewray their want of ſpirituall wiſedome.

Whether it be hard for ſome callings to keepe the Sabbath.

dome. For there is no ſuch calling, but if they were as wiſe to God, as they are politike in increaſing their riches, they could tell how to diuide their times and ſeaſons for the eaſing of their bodies, and refreſhing of their ſoules on the Sabbath. And here men are to be charged with looking to their ſeruants. For the commandement is flat and expreſſe: euen *thou and thy ſeruant*. It is not ſufficient for men to come to the Church themſelues, but they muſt bring their ſeruants alſo. The Lord ſaw how men would be ingenious in deceiuing their own ſoules, by not bringing their charges and families with them to the congregation: who notwithſtanding being created, redeemed and ſanctified, are as highly indebted to the worſhip of God as their maſters. But let thē not beguile themſelues, for the blood of their ſoules ſhall be required at their hands, who being too lordly and tyrannous gouernours, make their ſeruants either equall to beaſts, or worſe then beaſts, caring for nothing but for the world, neuer thinking on hell, whereunto they are haſtening.

Of ſeruants.

This law doth here alſo attach Sheepheards, and Heardmen, Bakers and Brewers, which kind of men if thou haſt retained, thē art thou charged to bring them to the houſe of prayer as well as thy ſelfe. For God hauing made them men, would not that thou ſhouldeſt vſe them as beaſts for thee, neither muſt thou abuſe his trauaile to make him like the oxe, whereon he tendeth. But worldly wiſe men will prouide by changing of their places, that their buſines may be done cheerfully: and why then ſhuld they prouide for the worſhip of God ſo careleſly? Againe, if Sheepheards and Heardmen can find meanes to go to faires and markets, if they can pick out time to goe viſit their friends: why may they not alſo prouide to heare the word of God on the Sabbath day? Well, be not deceiued, God is not mocked. Looke how a man ſoweth, ſo ſhall he reape. In ſome places Brewers and Bakers pretend great neceſſitie. If it be ſo, then our generall rule permitteth a libertie, but yet on this manner: if they cannot diſpatch their buſines on the ſixe daies, they ſhould riſe betimes on the Lords day, that they may do all they haue to do with as little loſſe as may be: & if they muſt needes begin their worke againſt the day next after the Sabbath, let them doe it as late in the euening

Of ſhepheards heardmen, &c.

Bakers and Brewers.

euening as they can, that at the publike exercises they be not interrupted nor drawne away. Thus much therefore we say, that as we prescribed in the other callings, so for milking of kine, making of beds, and dressing of meates: as for trauailers, Bakers, and Brewers, that their busines, if it be necessarie, must be done either early in the morning, or late in the euening.

Mariners and Poasts.

There are two kindes of calling of more difficultie, the one by sea, the other by land, the one of Mariners, the other of Poasts. For men being on the seas, cannot come conueniently to the publike places of religion, and in ciuill matters there are often great necessities and vnknowne to priuate men. Concerning the first, we say they are either in necessarie affaires, or they are not; if not, they are to be counted as flat breakers of the Sabbath; if they be in their lawfull and necessary callings, the times must be so diuided, that their bodies may be eased, and their soules refreshed. Howbeit, if the present necessitie grow to be more violent, then holds the generall rule of things that cannot be done before or after. To this we adde, that in some respect, because the Mariners haue intermissions by reason of their oft changing, there might be meanes appointed for the worship of God priuately. For there be vicissitudes of labouring spent in quaffing, drinking, and sleeping; which leasure they might haue as free for the worship of God priuately, as any on the land. Besides the proportion of sixe and seuen obserued, that they may do some one day in seuen, which they should do on the Sabath it selfe. For then the Lord accepteth the equitie of the law, when vpon necessity we cannot obserue the prescript time of the law. Furthermore, when their ships lie at roade and at anker, when they either are stayed by tempest, or mend their tackling, or waite long at hauens for their traffique, then what time hath before been lost, it is now to be redeemed; if it be not at the set times, yet as we said, at some times obseruing the proportion of the law. Thirdly, if they were as prudent in heauenly things, as politike in earthly, though they cannot so conueniently haue accesse to the publike meanes, yet in the whole companie (for feare of pirates they goe for stronger fence many together) by a generall contribution they might allow a Minister among them.

Mariners.

Againe,

Againe, conſidering that the Mariners are either ſuch as be of the richer ſort, or ſuch as be of a meaner condition, we ſay, that the riche, and more wealthy Merchants ſwimme ſo in their gaines, as if they haue but hearts to pay the tithe of their increaſe, they may not only conueniently finde a Miniſter in the ſhip, but alſo liberally prouide for the worſhip of God on the land. As for the poorer ſort, if they cannot offer an oxe, let them offer a turtle doue; if they cannot offer a doue, let them offer a little fine wheate flower, I meane, if they cannot prouide a graue preacher, yet at the leaſt they may procure ſome good man to reade the holy word of God vnto them, to deliuer the plaine and pure ſenſe of the Scriptures to them, and to helpe them in praier and other holy exerciſes of religion. For if they can in their ſeuerall ſhips maintaine a guide skilful in ſeafaring to conduct them in their nauigations, thē by a general purſe they may farre more eaſily ſuſtaine the charges of a teacher, who in great dangers may ſtrengthen and comfort them, in all eſtates may guide and ſafegard them to the hauen of heauen. Fiftly, in reſpect that they haue greater bleſſings on ẏ ſeas, receiue greater teſtimonies of Gods fauour, taſte more bountifully of Gods power in imminent and fearfull daungers, and more liberally haue experience of his prouidence in their marueilous preſeruation, thē their brethren on the land, I think they ought not to be leſſe zealous, but more carefull of the worſhip of God, then others on the land. Though then the preſcript forme of the law cannot alwaies bee vſed, yet the proportion of the law may be obſerued: and ſeeing God is the Lord of the ſeas as well as he is gouernour of the land, he is no leſſe to be worſhipped in the one then in the other: and yet the want of this his worſhip hath diſtingniſhed the ſeafaring men from others by their monſtrous prophanenes, and brutiſh irreligiouſnes. And yet in that this euill is not ſo generall, but that euen in that calling there are ſome that feare the Lord, it is manifeſt that the fault is not in the calling, which in it ſelfe is lawfull, but in the corruptions of the perſons, who are degenenerated into an heliſh atheiſme.

Now concerning Poaſts thus much briefly: Either the Poaſts trauaile on the Lords day vpon neceſſitie, or without neceſſitie. Poaſts.

If

If they goe on the neceſſarie affaires of the land, and ſuch as by foreſlacking would be more dangerous, and the ſpeedie diſpatching of thē would be more profitable to the whole body of the realme, the libertie is permitted, and is greater or leſſe according to the grauitie and ſlendernes of their affaires: but if they haue no neceſſitie, the rule of God his lawes take hold on them. Howbeit for the moſt part ſubiects are not ſo preciſely to iudge of them, becauſe princes matters are not knowne to all men: but they are rather to pray, that both the princes heart may be right herein, and that the Lord would moue them euermore to vſe thoſe waies which are moſt conuenient.

And thus much generally of the vſuall workes of our calling. It remaineth to ſpeake of thoſe workes which haue not the ordinarie courſe of the weeke daies, but are neuertheleſſe vſed at certaine ſet times and ſeaſons, as Faires in certaine moneths and quarters of the yere, as the ſeeding in the winter and in the ſpring time, and the harueſt in ſummer and in Autumne. Hereunto we may adde ſpeciall iourneies taken in hand not vſually, but extraordinarily, and the gathering of Saffron at the time of the yeere. All which things haue their ſeuerall ſeaſons and are vnnaturally thruſt on the Lords owne times, howſoeuer men haue pretended a neceſſitie, and fleſh and blood hunting after libertie, diſputeth to the contrary. Firſt as for Faires and Markets, which by politike, wiſe, and worldly men on the Lords daies are maintained, it argueth the want of godly wiſedome where they be vſed; becauſe without preiudice to the worſhip of God they may not conueniently be obſerued. For if no neceſſitie, profit, or pleaſure could cauſe the Papiſts to haue their Faires on their Chriſtmas day, Eaſter day, holy Thurſday, and Corpus Chriſti day; then it is a ſhame for vs, that in trueth and zeale ought to goe before them, to defile the Lords day herewith: yea I adde, it is intolerable, becauſe a firme ſtatute and ciuill law enforceth a plaine inhibition of all ſuch worldly conuents and aſſemblies on that day. Theſe Faires are for the moſt part either ſolemne marts and of greater continuance, or petie markets and of leſſe reſort: if they be more ſolemne markets, then the continuance of the gaine in the weeke daies may eaſily

Faires and Markets.

affoord

affoord the Lord his right on the Sabbath daies: if they be petie markets, then they are within the compaſſe of ſeuen daies, and they may be vſed on the ſixe daies between the Sabbaths, not charging the Lords day with them.

Seed time and harueſt.

Concerning ſeeding time and harueſt, we haue heard them on the Sabbath by expreſſe words forbidden in Exodus. And here one thing maketh me to marueile, why mē pleade rather for the libertie of the harueſt, then of the ſeeding time, when the time is for the one and for the other, and he that reſtrained the one, reſtraineth the other: yea and there is more wiſedome and leſſe labour required in the ſeeding, and there is leſſe neede & more labour vſed in the reaping time. And yet many think it ſtrange to ſow and plow on the Sabbath day, who make no conſcience to mow, reape, and cart it on that day. But here to the commandement let vs ioyne the promiſe. If wee be careleſſe to prouide for the worſhip of God, the Lord will eaſe himſelfe of caring for vs. But if we firſt ſeeke the kingdome of God, and his righteouſnes, all theſe things ſhall be giuen vnto vs. And in trueth the neceſſitie of the harueſt rather chargeth vs with many moe duties on the Lords day, then diſchargeth vs of any one. Firſt, the labour of the ſixe daies at ẏ ſeaſon is ſo great, as men cannot conueniently giue themſelues to the worſhip of GOD either publikely or priuately, and in that reſpect eſpecially in that time they are to make conſcience of the Sabbath, wherein they muſt endeuour to make ſome godly ſupply for their former defects. Vnder this we may couch another reaſon. Although greater poſſeſſors haue larger libertie in the works of this calling, yet haue they ſeruāts and cattell, which at harueſt time eſpecially labour: for whoſe good and eaſe ſeeing the Lord hath prouided in euery Sabbath, we cannot without vnmercifulnes to the creatures, and the controlling of GOD his ordinance, in theſe buſie times eſpecially, denie our ſeruants and cattell their reſt, becauſe they had then moſt need to ceaſe on the Sabbath day, when they moſt trauaile on the weeke daies. Secondly, experience teacheth vs, that if the weather in this quarter of the yeere be more vnſeaſonable, men are then moſt readie to vnclaſpe their hold on Gods prouidence by their carnall diffidence. Againe on the other ſide, if the times

be

be more temperate, and the fruites of the earth more abundant; then we ſecurely hide our hearts in the earth, and tying our affections to our enlarged and full fraught barnes, we vomit out our ſurfeting conceits with the rich man, and ſay, *O my ſoule take thy reſt, thou haſt ſtore laid vp for many yeeres:* and ſo we burie our ſoules in the abundance of our increaſe. But what is it to haue a handfull of corne, and to gaine therewith a viall of the wrath of God? What doth it helpe, when the Lord either to correct our ſins, or make triall of our faith, doth ſend foule weather, that a man ſhould blot out the print, and rub out the marke of Gods worke with ſuch contemptuous diſobedience? Ought we not rather in ſuch a ſcarcitie, as the Lord appointeth by Ioel, to erect a new Sabbath in prayer and faſting, then to pull downe the old Sabbath by toyling and labouring, that the Lord ſeeing our repentance, might ſtay the windowes of heauen, and ſurceaſing from his puniſhment might leaue ſome bleſſing behinde him? Now therefore to cure our diffidence, to helpe our impatience, and to correct our couetouſnes, as alſo to witnes our ſubiection to the bleſſed wil of God, the Lord often ſendeth this triall in the time of harueſt. Thirdly, if according to the largenes of Gods liberalitie we may enlarge our taidour, if as the Lord reacheth out his benefits to vs, we ought to reach out our obedience vnto him: at what time of the yeere do men more abundantly receiue God his mercies then now, when the prouidence of God commeth to the iſſue, and groweth to a perfect accompliſhment: when the earth is readie to trauaile and to bring forth of her bowels, whatſoeuer by the bleſſing of God it hath before receiued and conceiued? And cõſequently at what time is required of vs a greater meaſure of thankſgiuing, and when doth the Lord more deeply charge vs with a care of his worſhip, then when he doth as it were ſurcharge vs with the weight of his benefits? If then either the commandement of God may binde vs, or the promiſe of God touch vs: if either ẏ toyling of our bodies may pitie vs, or the diſtractions of our mindes may moue vs: if either the wants of our ſoules may inforce vs, or the benefits of God rauiſh vs, we ſhall confeſſe, that though at all times carefully, yet at this time of the yeere moſt carefully and ſpecially wee ſhould prouide for the worſhip

Something before of the Sabbath.

worship of God, the refreshing of our soules, and the relieuing of our bodies. Besides, if the calling of iustice, which for the worthines of it is more necessarie; if the tilling of ground, which is a thing more needfull, on this day stoope & surcease, to giue place to the worship of God, then reaping and carting, for which neither dignitie nor necessitie can so well be pretended, must needs cease: and better it is that man should reape somewhat lesse of his priuate gaine, then that so deepe a wound should bee striken into the sides of Gods publike glorie, and more conuenient it is that a few should smart, then a great many should bee offended. And yet true it is, that our axiome of necessitie hath it vertue as well at this time, as at another. Howbeit, I hope, I neede not here put you in minde of the distinction of necessitie present, and necessitie imminent, the one granted, the other denied. A present need requireth a present helpe, as an house being fired, our aide forthwith is required: for that God in this case hath subordinated vs as his Bailiefs and Lieutenants for the preseruation of his creatures. But if we presuppose and forecast dangers to come, God maketh mens doings dotings, and infatuateth their deuises, for that seeing hee openeth and shutteth the windowes of heauen, and the closets of water, seeing he can make the heauens as brasse, and the earth as iron, and sendeth the first and the latter raine: so these things are not in our hands, but in the Lords power, who either proueth our faith, or punisheth our sinnes, and trieth vs whether we will serue him more sparingly when he punisheth vs, or more securely when he spareth vs. Double necessitie.

The other question following is of gathering Saffron. If men be wise & prouident to serue God, the Saffron grounds, I think, may also be so kept, as that there will be no such losse as worldly men pretend. But if the nature of it be such, as some doe affirme, that on that day it perisheth, if it be vngathered, on which day it commeth forth, then I do think, that by the law of necessitie this thing happening, it may bee gathered on the Sabbath: yet with these conditions, that as many gather as can cõueniently be gotten, that no publike exercise of the worship of God be omitted, that their mindes be holily and spiritually occupied that gather it. Now if some wil obiect, that there is somewhat in the order of nature, Of gathering Saffron.

nature, which fighteth with the ordinance of this law: I answere, for as much as this thing commeth on the Lords day but seldome times, that therefore it is not a thing ordinary, but as a worke of necessitie. Now to fold vp this question, we required in gathering that we should be spiritually minded, which they may shew by giuing it a marke of separation, that is, that they bestow it on the poorer, if they be of the more wealthy sort: if they be of meaner condition, yet they may impart something to their more needie brethren, as testifying thereby that they seeke not their gaine, but the glorie of God.

Of trauailing. It remaineth briefly & in a word to speake of trauailing, which if it be ordinary and vsuall, is in no case lawful: but if it be extraordinarie and necessarie, as often it happeneth to Lawyers, or Phisitions, thē according to the necessitie it is more or lesse permitted. Wee see that many Papists will not stirre out on their Saints daies, whereby is detected the want of our spirituall loue, which make no conscience to cease on the Lords day. And so the religion deuised by man, findeth better entertainmēt and a further practise, then that which was ordained by God. If any man obiect the losse of his liuing, if he should not labour on this day, I oppose against that the losse of God his glorie, and that with this interrogatorie, whether the miserable pelfe of man should not giue roome to the immortall glorie of God. And experience confirmeth the truth of Gods spirit, that in vaine men rise early, and so late take their rest, in vaine they build and take so great paines, when the Lord denieth the blessing. And what were it to be rich in pōlicy, and poore by God his displeasure? What though the bagge bee heauie, and their conscience is troubled? What if they bee rich with men, and poore with God? Againe, who is it that so disposeth of his iournies and his affaires? so as some making conscience of the Sabbath, are in their iournies in one day better prospered, in their affaires in one houre more furthered, then many others, contemning the ordinance of God, are in many houres, and in many daies? Who directeth men to be prouident in their sales and bargainings? who besotteth and infatuateth others? Who sendeth a man, that not for a simple desire of gaine, but for a single care to walke in his callings vseth the

Psal. 127.

trade

trade of buying and selling, moe chapmen in one houre, then an other man hath in a whole day, whose heart is inflamed, whose eyes are inkindled with louing gaine, and looking for profit howsoeuer it come by hooke or by crooke? Men ascribe this to chance, and so they oft by the iust iudgement of God receiue a blanke, that is, trusting to the blinde world they receiue not so much gaine, as will acquite their charges. Can men trauaile day and night by sea and by land, and that for a thing transitorie, and wil they retch out no houres for the defence of God his worship? Doe they feare theeues, if they inlarge their iourney for the keeping of a good cõscience; and are they not afraid of theeues, when for their worldly affections they can trauaile early and late? Because herein the terror of their owne consciences will preach more forcibly to them, then I can speak, I will leaue them to that practise of the man of God, which is vsed Nehem. 12.

And thus hauing spoken of the workes of our callings, now wee are to speake of the workes of our pleasures. Concerning the lawfull recreations of this life, which Christianitie doth permit and not forbid (for of vnlawfull pleasures being alwaies out of season, and especially on the Sabbath, wee haue nothing to say) whether they may haue place and time on the Lords day or no, here is the question. In this part of the treatise, I say, we doe not speake of prophane and idle pleasures, but of them which bring some further vse after they bee vsed, and which are permitted by the word of GOD, so measure in them may be vsed, and they be sanctified vnto vs by the word and by prayer. And yet euen for these we dare not giue the time consecrated to God, vnto playing and pleasures. Neither are we curiously to frame any exquisite diuision in this matter, but first we will consider of the feasts and bankets accustomed on this day, and afterward of other recreatiõs and exercises at that time frequented and vsed, which though in their time, place, and persons they are not vnlawfull, yet at this time on the Lords day we denie them to be lawfull. As for feasts, we may part them into loue feasts, Church feasts, and sumptuous feasts, which carie with thẽ some further expences and larger liberalitie, as are those which are vsed at marriages, at the admitting of men into their ciuill of-

Of the workes of our pleasures.

Of feasting and banquetting.

fices, or elſe are taken vp for ſome ſpeciall benefits receiued, or ſome extraordinarie iudgements remoued, or ſome other cauſes like vnto theſe, as when men carying ſome port and countenance in the common wealth, according to their degrees and callings, at ſome times doe ordaine.

Touching theſe ſolemne and ſumptuous feaſts, thus much we affirme briefly. Such as on the Lords day inſtitute ſuch ſolemnities, and ſtuffe euery office, & bumbaſt euery corner of the houſe with men and womē, are to be admoniſhed duely to conſider of that, which is reported of Dauid both in the hiſtory of the Kings, and in the booke of the Cronicles, who hauing a vaine deſire and ſuperfluous appetite, would not deferre, but longed to taſte of the water in the wel of Bethlehem a welfenced citie, and from whence water could not be conueied by hād, without ſome ieopardie to them that fetcht it. Wherefore three of his moſt worthie men haue this buſines aſſigned them, to the compaſſing whereof their liues were hazarded. At their returne, grace making his after fruites better then the former, after better deliberation vſed, he powred forth the water on the ground, ſaying, God forbid that I ſhould drinke the blood or the liues of theſe three men: ſhewing thereby both his offence in ſending them, and the free mercie of God in ſauing them. Wherefore (excepting the eſtate of princes) for as much as theſe pompous preparations cannot conueniently be vſed on the Sabbath without the hazard of mens ſoules, as in that diuers offices in noble families require diuers perſons to performe diuers duties, and ſo that which is a day of reſt, is made a day of toyling. The equitie of the not kindling of a fire muſt binde Chriſtians, although the ſanction doth not conſtraine them. Whereas the Iſraelites of an inch of libertie would take an ell, for a childiſh inſtruction this thing was reſtrained them. And although we haue a further libertie to kindle a fire, for as much as we are in colder countries then the Iſraelites were: yet the equitie of the law muſt teach vs, that we ought not to turne this libertie to be a ſeruant of our wanton deſires, or to foſter carnall licentiouſnes, and hinder the worſhip of God.

2. Sam. 22. 15.

Obiection. If it be demaunded, whether this day be fit for mariage or no:

I anſwere, it is, becauſe on that day as it is a day of reioycing, there is a more lawfull libertie of ſpeech, and a more liberall vſe of cheerfull behauiour. Howbeit, let them not on that day, if they marrie, make their ſolemne cheere: but ſeeing they may haue a conuenient companie ſome other day, let them either both marrie and feaſt ſome other day, or marrie on the Lords day, and feaſt another. And if it be demanded, whether loue feaſts may be kept on this day or no. I anſwere, there is difference betweene loue feaſts and ſolemne feaſts. And if men were as wiſe, as they were in the times of Poperie, they would be politike to finde out ſome meanes to prouide for the glorie of God, and yet not altogether neglect the conuenient furniture for their table. I am not to appoint, neither doe I vndertake to perſcribe how meate ſhould be prepared, or how offices ſhould be diuided: yet by experience I can giue teſtimonie of ſome, who for their religion beare credit in the Church, and for their authoritie carie ſome countenance in the common wealth, and yet on the Lords day haue their tables both Chriſtianly and worſhipfully furniſhed without any hinderance of the worſhip of God at all, notwithſtanding the number of their daily retinue and ordinary familie is great. It is one thing to prouide feaſts of intertainment more then competent, and another thing to vſe loue feaſts nothing leſſe then is conuenient, the one oppreſſing and diſabling vs to holy exerciſe, the other refreſhing and enabling vs to the duties of religion.

Of paſtimes and recreations.

Now concerning the exerciſes and pleaſures of the body leaning all vaine paſtimes, at al times vnlawfull, but moſt eſpecially on the Sabbath, and to ſpeake of ſuch recreations, as in themſelues are lawfull, and may lawfully be vſed of the children of God in their time and place; as thoſe of ſhooting, training vp of ſouldiers, and ſuch like, all which their pleaſures carie a profit either preſent, or in time to come, to the Church or common wealth, we denie not ſimply them in their places, but thinke them conuenient, and commendable with the teſtimonie of the holy Ghoſt: 2. Sam. 1. where Ionathan is commended of Dauid for his ſhooting. Howbeit, the Sabbath day is no fit time for theſe vſes, which we will ſhew briefly. Firſt we muſt know, that the

If trauaile be forbidden in ſeede time & haruеſt, much more pleaſures all the yeere long.

Lord hauing forbidden the workes of our ordinary calling, which carie whith them a more ſpeciall promiſe of profit and warrant of reward in their time, forbiddeth alſo lawfull pleaſures: becauſe if the vſe of thoſe is forbidden, being lawfull and neceſſary for the vpholding and maintaning of mans life, then theſe things not ſo needfull, though conuenient for recreation, are much more inhibited. And this we ſhall ſee more plainly, if we remember that reſt is ſo farre commanded, as it is an helpe and furtherance to ſanctification, and labour ſo far is forbidden, as it is an impediment of the ſame. In regard whereof, if pleaſures be no leſſe lets and impediments to the hallowing of the Sabbath, than bodily and ordinary labours, then pleaſures haue no more libertie on the Lords day than our outward workes. Furthermore, we muſt be circumſpect not to reſt in any drowſie or ſleepie ſecuritie of the fleſh: but in what meaſure ſoeuer we detract from the ordinarie workes of our calling, in that proportion muſt we adde to the ſanctification of the day: not much vnlike to good Chriſtians, who beſtow on their ſoules whatſoeuer they take from their bodies. Which wiſedome and diligence though we vſe moſt carefully, yet for as much as we ſhall leaue as many duties vnperformed, as we ſhall haue performed, I ſee not what leiſure we can lawfully lend to recreations. If any carnall profeſſor ſhall preſſe this thing more vehemently, me thinketh he may bluſh at the defence of it, ſeeing this kinde of keeping holie daies in pleaſures and playing was vſed euen of the Heathen, *who ſate downe to eate and drinke, and roſe vp to play*, firſt balacing their bellies with feaſts, and then refreſhing themſelues with play. Wherefore as we now denie Church-feaſts as imitations of the Heathen: ſo doe we deny holy day playes, as remnants of ancient prophanenes.

Note.

But if it be here obiected, that the Iewes had their ſolemne feaſts, muſical inſtruments, and exerciſes of pleaſure, yet the mē alwaies by themſelues, & the other ſexe by themſelues; not with that monſtrous mixture of men and women, which is a chiefe ſinne and archenemie to religion of our age, and that with holy Pſalmes made by Dauid and Moſes, not with vaine minſtrelſie vſed of prophane Atheiſts: I anſwere, as Paul ſpeaketh 1. Cor. 13.

of his own perſon,that they being as children ſpake as children, they vnderſtood as children,they thought as children,being but in the rudiments: but we becomming men,muſt put away childiſh things.Againe, the ſuperſtition of the Papiſts checketh this abuſe, who would admit no outward exerciſes on their Eaſter, Whitſontide, and holy Thurſday, at what times they thought a bird would ſcarcely build her neſt. Did not the Papiſts breake their ſuperſtitious holie daies,and ſhal we ſo prophanely pollute the Lord his Sabbath? Our Eaſter day, our Aſcenſion day, our Whitſontide is euery Lordes day: and therfore wee ought to make a ſpeciall care of ſanctifying of this day. What ſhall I ſay of the zeale of worldlings,which may controle by contraries the ſecuritie of our ſins? For all worldly men ſeeke neuer for pleaſure, whileſt profit doth drop: as we may ſee in them that liue on Faires and Markets, as Chapmen and Inholders. So long as they hope to gaine a penie, how waite they, how diligent are they, how little play they, how buſie are they? And why? Forſooth it is their harueſt, it is their market, which (they ſay) they muſt attend vpon whileſt occaſion laſteth. Beholde the policie and painfulnes of the world may teach vs,what we ought to doe for our ſoules. Is not the Sabbath the harueſt time and the market day for the ſoule, wherein we ſhould gather in, whileſt the Sunne ſhineth, wherein we ſhould be very diligent, whileſt our gaine is promiſed, wherein wee muſt prouide for a liuing and maintenance,and lay vp ſtore,laying all pleaſure aſide vntill the time to come?

And to returne to the Papiſts,what poſting prieſts,what mumbled maſſes,what hunting prayers,what haſtie ſeruice had they, when any other ſolemnitie ſhould be vſed?What then will ſome ſay, no vſe of recreations? I doe not ſimply deny profitable exerciſes,but what ſhall we do with them on the Lords day? If all our delight were in the Sabbath,if all our ſprings were in it,if we made it our chiefeſt ioy,what place ſhould or ought to be left to ſuch carnall delights, to ſuch fleſhly pleaſures? If any ſhall obiect,that it was not a neceſſitie to lead the oxe to the water,and yet it was lawful,and therefore things conuenient in ſome caſes permitted: men haue the vſe of pleaſures conuenient.I anſwer, Obiection

that the oxe ſo led to water, is not to play and friske on that day, becauſe that may without detriment be deferred, and the other cannot: and the pleaſures conuenient, as eating and drinking moderatly, may on that day be vſed, in that without them followeth ſome detriment: and yet we permitted not to play, which is a thing that without hurt may be forborne one day for Gods ſake, if without hurt we can forbeare it an whole weeke for the worlds ſake. To be ſhort, ſpirituall wiſedome may prouide both for the Lord his worſhip, for our callings, and for the lawes. And like as in regard of inconuenience the politike lawes reſtraine bowling in ſome men, not that in it ſelfe it is meerely vnlawfull, but that for all eſtates for certaine cauſes it is not conuenient, in that they would detaine ſome from their callings, from which if they ſhould reſt, they ſhould incurre both the loſſe of better things, the miſpending of time, and hinderance of their honeſt gaine: So in reſpect of hindering better things we deny playing on the Lords day.

Sicke perſons. Yet there may remaine a queſtion, whether ſicke perſons may haue their exerciſes on this day, or no? We anſwere, if they be extremely ſicke, it is a time of praying, and not of playing, according to the axiome of Iames, chap. 5. If they be not ſo dangerouſly ſicke, they neede it not: for if they can buſie their hearts, hands, bodies, and mindes about playing, then their late viſitation and the fruit of it ſhould rather cauſe them to refreſh themſelues with reading, ſinging, or a more liberall exerciſe of conferring with them that be godly. And to knit vp this part, let vs remember in the former obiection drawne from the law of the realme, that the ciuill law doth not ſo much permit the libertie, which good men know to vſe well, as it doth reſtraine the licentiouſnes, which euill men vſe badly: becauſe better it is that good men ſhould want their libertie, which they may doe, then euill men ſhould be confirmed in their licentiouſneſſe, which they ought not to do: ſo that euill men may be made good, and good men are nothing hurt. And becauſe loue asketh not her owne, but is content for the good of others to depart from it owne libertie, though we could, which indeede we cannot, vſe recreation without the hinderance of God his worſhip; yet we ſhould not

not vſe it being a griefe to the godly, a ſtay to the weake ones, a matter of reioycing to the vngodly.

It remaineth in the laſt place to ſhew, how the Sabbath is prophaned either in thought, in word, or in deede. For there is a difference betweene the not ſanctifying, and the plaine prophaning of the Sabbath, in that the one is not altogether deſirous to breake it, the other hath no deſire at all to keepe it. Neither is the Sabbath only brokē by prophanenes, but alſo by idle works, and not carefull keeping of it. Some prophane the Sabbath by corrupt iudgement, as Heretikes: ſome by a corrupt life, as carnall profeſſors; the one a high malice of Satan, the other a dangerous deceit of the diuell. When mē too worldly minded, make the Lords day a day of riddance, a packing day, a counting day to make oddes euen with all men, but euen things odde with God. And it is the lamentable ſin of our age, to preſſe the Lords ordinance and appointed day with al relikes of law matters, with the dregs of ancient quarels, or new broched brawlings, with poſting to Iuſtices; not to be reconciled, but to be auenged; not to finiſh, but to reuiue controuerſies, and to rub old iniuries vntill they bleed: ſo as that day that is ſanctified and ordained for loue, is a day of hatred: of a day of reconcilation, it is made a day of diſſention: and this cannot but proceede from a prophane ſtocke. Others as ſeeming more fauourable, though they make not this day a time of pampering the fleſh (which is a time of purging the fleſh) yet they make it a day of palpable darknes, which ſhould be a day of bright ſhining light: by hunting of beares, by haunting of playes, & ſuch like, that if they begin the day in the ſpirit, they wil end it in the fleſh, receiuing ſome good motions in the morning, they burie them in the euening, and giuing the Lord the forenoone, they recompence the diuell with the afternoone. Yea in ſome place the Lords day is v̄ diuels day, being fraught with ſo many fraies, ſtained with ſuch filthie fornication, and burthened with the ſins which their ordinary callings on the weeke daies ſpue out, in that on thoſe daies they cannot be frequented for want of compaine. Now whether we ſpeake of the not ſanctifying, or of the prophaning of the day, we affirme the Sabbath to be broken in thought, word, and deede.

How the Sabbath is prophaned in thought, word, &c.

For the whole law being ſpirituall, Rom. 7. and this being a principall part of that law, it muſt needs be that this precept, as well as the reſt, taketh vp as well the inner as the outward man. Beſides, it is a generall rule in the law, that whatſoeuer is vnlawfull to be done, the ſame is vnlawfull to be thought or ſpoken of: and looke in what meaſure the wicked actions of men are forbidden, in the ſame manner is the wicked affection and communication forbidden alſo. Many haue notwithſtanding made ſuch proceedings in ſinne, that when they ſhould recken with their ſoules, they recken with their ſeruants, and when they ſhould make euen with their conſciẽce, they ſtrike euen with their chapmen, and yet perſwade themſelues of ſmall breach of the Sabbath, becauſe (as they ſay) they doe but ſpeake a little with their tongue, and ſcribble with their pens. Then we muſt know, that as what we may doe, that we may talke of: ſo what we may not doe, that may we not talke of. Wherefore laying aſide our filthie ſongs, our table talk of worldly matters, our carnall deuiſes and worldly compaſſes, which we are fetching in our thoughts, whileſt we ſit in the congregation, our priuie diſcourſes of our ſucceſſe in our callings, and our politike diſpoſing of our weeke following; all which ſhut out of the doores better things, and ouerquell the vigour of good things. Wherefore as the nouriſhing of ill thoughts is at all times vnſeaſonable: ſo to harbour them on this day is moſt abominable. Many will temper their tongue, and ſtay their hands, but yet will giue ſome libertie to their hearts: as though the Lord condemned not as well the hypocriſie of the one, as the wickednes of the other. Now we muſt remember to euery generall point to ioyne our particular practiſe, that we may obtaine the bleſſings laid vp for the obedient, and auoide the curſes laid vp for the diſobedient: which the Lord aſſiſt vs in, for Chriſt his ſake our Lord and Sauiour.

FINIS.

Notes of our ſaluation.

1 LIkewiſe theſe bee true notes of our ſaluation, when wee ſearch the Scriptures in them to finde Chriſt, and in him eternall life, as men ſearch for ſiluer and gold. Prou. 2. 4.

2 When we eſteeme the word of God more then our appointed food, Iob. 23. 12. and couet to bee fed with it that wee may grow thereby. 1. Pet. 2. 1, 2, 3.

3 When wee are ſwift to heare, ſlow to ſpeake, and ſlow to wrath, laying apart all maliciouſnes, and the excrements of ſin, and receiue with meeknes the word that is grafted into vs, that it may ſaue our ſoules, Iam. 1. 21. and obey from the heart vnto the forme of doctrine whereunto we are deliuered. Rom. 6. 17.

4 When we meditate in it day and night, Ioſua. 1. Pſalm. 1. 2. deſiring that all our actions, words and thoughts may bee directed by it. Pſal. 1. and 119.

5 If we long after the holy aſſemblies, Pſal. 84. Pſal. 122. 1. and make the Sabbath our delight. Eſay. 58.

6 When the miniſters are moſt deare vnto vs, Act. 10. 16. Rom. 10. 15. and we moſt ioyfully miniſter vnto them in all our goods. Gal. 6.

The neceſſitie of an vpright heart, by the conſequence thereof proued.

1 WIthout it we cannot aſſure our ſelues that our ſinnes are forgiuen vs. Pſal. 32. 2.

2 Without it wee cannot aſſure our ſelues that we haue truly repented vs of our ſinnes. Ioel. 2. 12.

3 Without it wee cannot aſſure our ſelues that our waies doe pleaſe God. Pſal. 119. verſ. 1. 5. 10. 11.

4 Without

4 Without it wee cannot heare Gods word fruitfully. Luk. 8. verſ. 12. 16.

5 Without it we cannot pray vnto God acceptably. 1. Tim. 2. verſ. 8. Pſal. 119. 58. & 145. & 66. 18.

6 Without it wee cannot bee aſſured that we are truly baptized. 1. Pet. 3. 21. Matth. 3. 8.

7 Without it we cannot receiue the Sacraments of the Lords Supper to our comfort. 2. Chro. 30. 18. 19.

8 Without it we cannot faſt. Dan. 10. 12.

9 Without it wee cannot worſhip God at all truly. Ioh. 4. 24. Eſay. 29. 15. Pſal. 15. 2. Pſal. 24. 4.

10 Without it wee ſhall neuer ſee God. Matth. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.*

11 Without it we ſhall neuer receiue bleſſings from God, but looke for confuſion and deſtruction. Pſal. 125. verſ. 4. 5. Pſal. 119. verſ. 6. & Pſal. 80. Pſal. 7. verſ. 10.

Notes of a true and vpright heart.

1 WHen wee are perſwaded that God the Father, by the blood of Ieſus Chriſt, and the working of the holie ſpirit doth cleanſe vs from our ſinnes.

2 When wee are perſwaded that the ſpirit proceeding from the Father and the Sonne, doth by the word thus cleanſe vs, and therefore make conſcience of all things in the ſaid word, without reſpect vnto mans regarding.

3 When wee haue reſpect vnto all the Commandements of God, without preferring one before another, labouring to know them, if we doe not: and if we doe, to doe after them according to the meaſure of grace we haue receiued.

4 When wee are trulie deſirous, and labour to auoide all the occaſions which might either bring on, foſter, or bring backe any ſinne wee haue fallen into, or may fall into hereafter.

5 When wee mourne for the verie firſt motions of ſinne whereunto wee haue yeelded, or wee feare we may yeeld hereafter.

6 When

6 When wee are desirous and labour to vse all and euery of those meanes, which God hath ordained in his word to bring vs vnto puritie of heart.

7 When we doe all those former things aswell secretly by our selues, as before others.

8 When in doing these things we simplie and singlie seeke to approue our selues vnto God, without either looking for praise or profit, rebuke or losse from men, and when wee seeke not chiefly these outward things at Gods hands.

FINIS.

A PROFITABLE TREATISE, CONTAINING A DIRECTION FOR THE reading and vnderſtanding of the holy Scriptures: by Maſter G.

THoſe things which God hath ioyned together, no man may ſeuer aſunder. Therefore preaching and reading of the holy Scriptures being of God ioyned together in the worke of our ſaluation, may not be ſeuered aſunder. In al ſciences, arts, and trades, teachers and maſters are requiſite ordinarily for the ſound learning and practiſing of them: we muſt be perſwaded much more, that it is neceſſary to haue guides to goe before vs in the way to ſaluation. That preaching is the moſt principall meanes to increaſe and beget faith and repentance in Gods people, muſt be granted, Deut. 18.18. 33.10. Leuit. 10.11. Mal. 2.6. 7.2. Chro. 36.15. Eſay 50.4.5. 7.8. 53.1. 55.10.11. 57.19. 58.1. 61.1. 62.15.6. 7. Mal. 1.3. 2.8. 19.20. Ephe. 4.11.12.13.14. Rom. 10.14.15.1. Cor. 1.21. 1. Pet. 1.23.25. And where this ordinarie meanes of ſaluation faileth, the people for the moſt part periſh: Pro. 29.18. Hoſ. 4.6.2. Chro. 15.13. Eſay 56.9. Mat. 15.14. Luk. 11.52. But that the reading of the Scriptures publikely in the Church of God, and priuately by our ſelues, is a ſpeciall and ordinarie meane, if not to beget, yet to increaſe faith in vs, it is likewiſe proued, Deut 6.6. 11.18. Pſal. 1.2. Ioh. 5.39. Matth. 14.15. Rom. 15.14. 2. Pet. 1.19. Nehem. 8.8. Act. 13.15.15. 21. The manifold fruit which comes of the reading of the Scriptures proue the ſame.

Reading rather eſtabliſheth, than derogateth from preaching: for none can be profitable hearers of preaching, that haue not been trained vp in reading the Scriptures, or hearing them read. Many inconueniences come from the neglect of reading as that the people cannot tell when a ſentence is alleadged out of the Canonicall Scriptures, when out of the Apocripha, when out of the Scriptures, when out of other writers, that they cannot diſcerne when he ſpeaketh his owne, or a ſentence of the Scripture.

Againe reading helpeth mens iudgements, memories, and affections, but eſpecially it ſeruеth for the confirmation of our faith: which may be proued by the example of the men of Berea, Act. 17.13. it ſeruеth to diſcerne the ſpirits of men, 1. Ioh. 4. to make ſounder confeſſion of

of our faith, to stop the mouthes of our aduersaries, and to answere the temptations of Satan and the wicked.

But because men sinne, not onely in neglect of hearing and reading, but also in hearing and reading amisse: therefore the properties of reuerent and faithfull reading and hearing, are to be set downe, which are these that follow: they be eight in number.

1. Diligence.
2. Wisedome.
3. Preparation.
4. Meditation.
5. Conference.
6. Faith.
7. Practise.
8. Prayer.

The three first goe before reading and preaching. The foure next come after them. The last must go before, and be with them, and come after them.

1 If diligence be necessarie in reading prophane authors, then much more in reading the Scriptures. Diligence maketh a rough way plaine and easie, and of good taste, which otherwise is hard and vnsauourie. In our diligence we must keepe an euen course, and not be like those who vpon some sudden good motion, or by reason of some good companie, or by reason of some good action drawe neere, or for feare of danger, &c. reade for a time, and soone after giue ouer againe. Reade. Pro. 2. 12. Mat. 13. 44.

2 With diligence must bee ioyned wisedome, which is in choise of. Matter. Order. Time.

Matter. For want of wisedome in the matter they reade many sinne; in studying other bookes before the Scriptures, and in the Scriptures, in searching things not reuealed, and pretermitting things reuealed, as Iohn and Iames sought who should sit at Christs right hand, and left hand: but they sought not to come thither. And his Disciples said, Act. 1. *Wilt thou at this time restore the kingdome to Israel*: not asking the meanes to come to the kingdome of heauen. And in things reuealed many will curiously and busily search for things not profitable, as genealogies, and carelesly neglect the things that are to be searched. And some ignorant how to reforme themselues, will be talking of reforming the Church. And if the preacher must giue milke to the weake, and stronger meate to the stronger Christians: if he must thus apply his doctrine to the hearers, then much more the hearers themselues must apply their owne reading to their owne capacities.

Wisedome

Wiſedome is in order: as that men muſt be faſt grounded in the principal points of doctrine: firſt we muſt lay the foundation and build vpon the ſame: alſo we muſt keepe an order in our readings, and not be now in this place, now in another: for order is ỹ beſt helpe for memorie and vnderſtanding: he that readeth little after a good manner, profiteth more then he that readeth much otherwiſe: as he that limpeth in the way, doth better then he that runneth in another way, or out of the way. Therefore for want of order many reade much, but profit little. Order.

Wiſedome muſt be vſed in diſcerning the times: for we muſt not reade alwaies, and doe nothing elſe, as ſome offending in the one extreme, are after driuen by Satan to the other. The Sabbath is wholly to be ſpent in ſuch exerciſes: on other daies, in the morning, at noone, and in the euening, that is, when we may redeeme the day from the workes of our calling, as Dauid and Daniel did pray at theſe three times, vnder which is contained all the worſhip of God. We muſt doe as much as we can euery day, and no day muſt paſſe without line. *God hath made euery thing beautifull in his time.* Eccle. 3. 11. Time.

3 Preparation followeth: If any man goe away without any profit, and either vnderſtandeth not, or vnderſtandeth amiſſe, want of preparation is the cauſe.

Preparation is
1. In feare of God his maieſtie.
2. In faith in Ieſus Chriſt.
3. In a good and honeſt heart, with a greedie deſire to eate vp Gods word.

In all apparitions God alwaies ſent feare before, as his apparitor; it ingendreth teachablenes, and meeknes of minde, as we ſee in Iſaac, who (as it is ſaid) feared, and then he ſaid, *I haue bleſſed Iacob, and he ſhall be bleſſed.* We ſee it alſo in the woman of Samaria, Ioh. 4. 7. and in the men, Act. 2. From want of this reuerent feare commeth all checking of God his word, and that men dare be ſo bolde with it: but they that feare *will be ſwift to heare, and ſlow to ſpeake*, Iam. 1. 19. and will *lay vp his word in their heart* with the Virgin Mary. Though they vnderſtand it not, though they kicke at the word and ſpurne againſt it, yet if God once teach them with his feare, then will they acknowledge it to be the bleſſed word of God.

Feare commeth vpon men ſometime they know not how: and if thē they go to God they ſhal finde ſome excellēt bleſſing, either in hauing their vnderſtanding inlightened, or ſome good affections put into thē.

This

This feare is in reſpect of God his maieſtie and our owne corruption, to correct the pride of reaſon, and to controule our affections: and experience will ſhew, that when our reaſon and affections are tamed by miſerie, calamitie, ſickenes, and inward griefe, then we are very teachable. And when men erre, then the pride of their reaſon is puniſhed, as in Heretikes and prophane perſons. Contrarily, God his good ſpirit reſteth vpon the humble to cleere their vnderſtandings: but they firſt crucifie their vnderſtanding and affections, and offer them vp in a ſacrifice to God.

Faith in Chriſt is the ſecond thing in this preparation; we muſt bring that with vs when we come to reade, looking on him as on the Meſſiah, that muſt teach vs all things: he is *the lion of the tribe of Iuda, to whom it*
1. Cor. 2. *is giuen to open the booke of God.* He opened the hearts of the Diſciples going to Emaus. Preachers build hay and ſtubble, becauſe they doe not onely glorie in him, but doe ſeeke credit and preferment by preaching themſelues. All Heretikes differ among themſelues, yet they all agree in this that they erre from Ieſus Chriſt.

Good heart. A heart prepared to learne is required, Pro. 17. 16. Wherefore is there a *price in the heart of a foole to get wiſdome, and he hath none heart?* Our Lord Ieſus Chriſt ſaith, that thoſe that brought forth fruite (when they had heard) ſome thirtie, ſome ſixtie, ſome an hundred fold, they were ſuch as receiued the word *with a good and honeſt heart*, Luk. 8. Here ſaith a godly and learned man, men are ſhut out becauſe they come without a heart.

Now followeth the properties that muſt follow our readings: whereof the firſt is meditation, the want of which makes men depart without fruite, though they reade or heare diligently. Meditation makes that which we haue read to be our owne. *He is bleſſed which meditates in the law day and night.* Pſal. 1.

Meditation is either of the { Minde and vnderſtanding. / Heart and affections.

Meditation. Meditation of the vnderſtanding, is when reaſon diſcourſeth of things read, or heard, which the wiſe of the Heathen call the refining of iudgement, the life of learning. They that want this, how much ſoeuer they haue heard or read, yet ſhall they neuer haue ſound and ſetled iudgement. And for this cauſe it is ſaid, that the greateſt clarkes are not the wiſeſt men.

Meditation

Meditation of the affections is, when hauing a thing in iudgement, we euer digeſt it and make it worke vpon our affections. It is a continuall ſearching of our ſelues, & labouring to lay vp all things in the treaſures of our heartes. The other will goe awaie except this be ioyned with it: for iudgement will away except we frame our affections vnto it.

Meditation in iudgement goeth before: then this muſt followe, that wee may be ſound in iudgement before we either feare or cheare vp our hearts, leaſt we haue falſe feares or falſe ioyes. Many are of ſound iudgement, and yet haue not their hearts purged and touched: they can giue counſell to others, but can not follow themſelues, becauſe they ioyne not affection with iudgement. Meditation without reading is erronious, and reading without meditation is barren.

The next thing is conference. In naturall things man ſtandeth in need of helpe, then much more in ſpirituall things he ſtandeth in need of others. And as *iron ſharpeneth iron, ſo one friend another*, Prou. 27. And as two eyes ſee more, two eares heare more, and two hands can doe more than one: ſo this is a ſpeciall communion of ſaints, and God hath promiſed, that when two or three are gathered together in his name, that he will be preſent with them by his ſpirite, as hee was corporally with his Diſciples going to Emaus. Conference.

Conference is either with { Miniſters of God. / Our equals. / Or others.

This rule muſt be kept, that cõference with our equals muſt be of thoſe things which we heard of our Miniſters, as it muſt be kept alſo in meditation, which is a conference with our ſelues. We muſt for a time like babes hang at the mouthes of the Miniſters, becauſe we can not run before we goe: nay we can not go without a leader. No man may preſume to vnderſtand aboue that which is meete to vnderſtand, but labour to vnderſtand according to the meaſure of ſobriety, as God hath dealt to euerie one the meaſure of faith: & when they haue laid the foundation, then build the walles & pillars. The Eunuch would not interprete the word without a guide, but he

laid it vp in his heart, as the virgin Mary did. For want of true humilitie conference is slaundered, because it is vsed after an euill manner; as before they be surely grounded in principall points of religiō, to talke of other matters. Secondly, we must come in loue, without anger, enuie, or desire of victorie: therfore in conference wee must vse the preparation spoken of before: the want of which maketh much ianglings & wranglings in companie.

Lastly, we must procure things honest before men, that it may be done wisely, without confusiō and destruction: & not by too great a multitude, that wee may affoord our doings before men, not with the doores shutte, least any man should heare. This is the difference betweene the conference of the godly and religious, and the conuenticles of heretikes.

Faith. The next thing is faith: the word must be mixed with faith; Heb. 4. 2. *The word which they heard, profited them nothing, because it was not mixed with faith.* But all haue not faith: therefore the Prophet Esay said, *Lorde, who will beleeue our report?* And Luk. 18. 18. *Suppose ye that the sonne of man when he commeth shall find faith on the earth?* All the former must be vsed to refine faith: for as gold before it be pure is seuenfold tryed in the fire, so faith which is much more precious than gold, must goe through all these meanes.

Supra. Of preparatiō Faith here is an increase of all that in * preparation. A marchant must haue something before he be a marchant, but he occupyeth to increase and get more: so we must beleeue in Iesus Christ by a generall faith going before: but we must vse all the forenamed meanes to increase our knowledge & faith in all particulars. One may be a faithfull person generally, and yet an vnbeleeuer in particulars. As Christs disciples to whom he said, *If you had faith but as much as a graine of mustard seed, &c.* As Abraham, Rebecca, and Zacharie had.

There is a difference betweene faith, and opinion or knowledge: for our knowledge & opinions vanish away in afflictions. But as gold is tried in the fire, so faith will abide the fire of affliction. Satan winowed Peter, but his faith failed not: for Christ failed not, for Christ prayed for him, and for his Disciples,

ciples, and for all beleeuers, that their faith ſhould not faile.

Next followeth practiſe: That we haue a deſire that the word may bring forth increaſe of faith & repentance. Pſal. 119.98. *By thy cõmandements thou haſt made me wiſer than my enemies, for they are euer with me.* The practiſe of Infidels is nothing, becauſe it is not ioyned with faith. But Chriſt ſaith, *Bleſſed are they which heare and doe.* And ſo ſaith Iames, that this is that aſſureth vs that we haue faith. He that doth this, is compared vnto him that buildeth his houſe vpon a rocke, and our works are not the foundation of the houſe, but then we haue builded vpon Chriſt. When we ioyne the fruits of our faith with knowledge, they will ſpeake for vs, to our conſciences and to others. Our Sauiour Chriſt ſaith, that *that ſeruant that knoweth the will of his maſter and doth it not, ſhall be beaten with manie ſtripes:* for it is worſe to offend of knowledge than of ignorance. And why ſhould he giue vs any more, if we practiſe not that wee haue? For to him that hath ſhall be giuen, but from him that hath not ſhall be taken away, &c. Why do many hearing the word, either cõtinue or increaſe in their blindnes, but becauſe they would not practiſe that they knew, and alſo euen that they had is takẽ frõ them? If a good conſcience be not ioyned with faith, faith ſhall be taken away and errours ſucceed. If then we be forgetfull, we muſt confeſſe that the want of practiſe is the cauſe thereof. The rule of reaſon in all things is, that the beſt way of learning is by practiſe: then how much more if we practiſe will God increaſe our talents. Practiſe.

The laſt thing is prayer, which muſt be vſed both in the beginning, in the middle, and in the end. Prayer muſt be in all the former meanes: for without it we can neuer vſe them, nor haue any bleſſing by them. Prayer.

Prayer containeth vnder it, { Prayer. / Thankeſgiuing.

For prayer, that it muſt be vſed when we read, it is plaine 1. Cor. 2. *The eye hath not ſeene, &c.* meaning not onely the ioyes contained in the kingdome of heauen, but euen thoſe that are contained in the word. And againe in the ſame place, *As no man knoweth the heart of a man, but the ſpirit of man:* ſo no man knoweth the meaning of the Lord in his word, except

God giue him his ſpirit to declare it vnto him. And if we muſt pray whē we come to our meat & drinke, that God may giue nouriſhmēt to vs by them, then how much more muſt we pray God to nouriſh vs by his worde: for elſe wee can not profite thereby. And as no man dare touch meat & drinke before he pray, & we haue no title to it before it be ſanctified to vs by prayer: ſo how impudēt are they that dare touch gods booke without prayer, or thinke that otherwiſe they haue title vnto it? *Paul may plant, and Apollo may water, but God giueth the increaſe*: ſo if any be ſenſleſſe ſtill, & yet haue heard long, it is becauſe God hath not reuealed his will vnto them. Men may be diligent, yet they ſhall erre if God giue not his ſpirit: and though they meditate & conferre, yet they ſhall be puniſhed for giuing libertie to their rouing braine and to their tongue, except they pray for Gods ſpirit. Many reſt in knowledge, & want faith, becauſe they wāt prayer: & we reſt in knowledge, & neuer practiſe, becauſe we pray not to god to write his law in our hearts by his ſpirit, that now, not we, but he may worke in vs. They that take any thing in hand without prayer, howſoeuer they ſay they abhorre Poperie, yet they practiſe it, becauſe they take vpon them to haue ſome power in thēſelues.

Thankſgiuing.

For thankſgiuing, if we be bound to praiſe God whē he hath fed our bodies, how much more when he hath fed our ſoules? And ſhall God be iuſtly offended with vs, if wee thanke him not for our refreſhing with meats, ſleepe? &c. & ſhall we not tremble for feare of reuenge, if we haue not praiſed god for any light, or any good motion that hee hath put into vs? For want hereof, after ſome lightning followeth ſome darkneſſe, & after much feeling commeth deadnes: and by this meanes Satan goeth about to take all gods graces frō vs. Dauid ſaith, *Bleſſed art thou Lord, O teach me thy ſtatutes.* This ſheweth that we muſt euer praiſe God before we come to read. Many are feruent in asking, but cold in giuing thankes And if wee would giue thankes to god, it would much eaſe vs in asking, and god would not puniſh vs in taking his graces from vs.

FINIS.

A SHORT FORME of Catechiſing.

WITH

Certaine godly Letters for the inſtruction and comforting of ſome friends afflicted.

By M. RICH. GREENHAM.

Heb. 5. 12. *When as concerning the time yee ought to be teachers, yet haue yee need againe that wee teach you the firſt principles of the word of God, and are become ſuch as haue need of milke, and not of ſtrong meate.*

Iob. 33. 16 *Hee openeth the eares of men euen by their corrections, which he ſealeth.*

Verſ. 23. *If there be a meſſenger with him or an interpreter, one of a thouſand to declare vnto man his righteouſnes:*

Verſ. 24. *Then will he haue mercie on him.*



Printed at London by RICHARD BRADOCKE for *Robert Dexter.* 1599.

A ſhort forme of Catechiſing.

WHereas all men deſire to be bleſſed and the moſt men are deceiued in ſeeking bleſſednes: tell me which is the true way thereunto?

To know God to be my father in Ieſus Chriſt, by the reuelation of the Spirite according to his worde, and therefore to ſerue him according to his will, and to ſet forth his glorie; beleeuing that I ſhall want nothing that is good for me in this life, and that I ſhall enioy euerlaſting bleſſednes in the world to come.

How know you this?

By the working of the holy Ghoſt, and by the meanes of Gods word.

What call you Gods word?

It is the reuealed will of God ſet forth vnto vs in the holy Scriptures.

Which call you the holy Scriptures?

The bookes of the olde and new Teſtament, commonly called Canonicall.

Are all things that are neceſſarie for vs to know, contained in them?

Yea: for God being full of all wiſdome and goodneſſe, would leaue out nothing that was requiſite for vs to knowe.

Is it lawfull for to adde or to take any thing from Gods word?

No: for God hath flatly forbidden it, and hath pronounced grieuous curſes vpon thoſe that doe it.

Why is it ſo grieuous a ſinne?

Becauſe it is a verie great ſinne to alter the laſt will of a mortall man: therefore much more greeuous a ſinne it is to change the laſt Teſtament of the eternall God.

Why is it requiſite that the will of God ſhould be ſet forth vnto vs?

That wee might haue pure rules of his worship, and sure grounds of our saluation.

Is it not lawfull to repose any part of Gods worshippe or of saluation in the doctrines and doings of men?

No: for all men by nature are lyars, and defiled with sinne.

What followeth hereof?

That all mens doctrines and doings are mingled with lyes and corruptions.

How farre are we bound to their doctrines and doings?

So farre forth as they be agreeable to Gods word.

May all read the Scriptures?

Yea, all that be of age able to discerne betweene good and euill ought to encrease in knowledge for their furtherance in saluation, as they encrease in yeares.

Why must all such read the Scriptures?

1. First, because euery one must be able to proue and trie himselfe whether he be in the faith or no.

Why else?

2. Secondly, because euery one must be able to proue and examine mens doctrines and doings by the Scriptures, that they be not in their saluation by them deceiued.

3. Thirdly, because euery one must be able as his calling requireth to teach, admonish, exhort, & cõfort one another.

4. Fourthly, because euery one must be able to make an account of the faith and hope that is in him.

What if men cannot read?

Then they must vse the helpe of others that can read.

Is it enough to read the scriptures priuately, or with others?

No: for God hath also commanded to heare them read publikely in the Church.

And is it enough to heare them read publikely in the Church?

No: for he also hath ordained preaching to be vsed.

Why must preaching be ioyned with reading?

Because it is the most principall and proper meanes to beget faith in vs.

Why

Why must faith be mixed with the word read & preached?

Because otherwise the word profiteth vs nothing.

How many things are requisite to be in euery one that will come to heare the word read and preached?

Amongst others foure are necessarie.

What is first?

1. First, a trembling feare of the Maiestie of God.
2. Secondly, an assured faith in Christ.
3. Thirdly, an earnest endeauor to frame our liues thereafter.
4. Fourthly, they must pray for the holy Ghost to be giuen them, to enlighten their mindes, and to write all these things in their hearts.

Which be the principall parts of Gods word?

The lawe and the Gospell.

What call you the Lawe?

It is that part of the word that commandeth all good, and forbiddeth all euill.

What if wee could keepe the Lawe?

Then we should be blessed.

What if we breake the Lawe?

Then wee are subiect to the curse of God, and so to death and damnation.

What call you the Gospell?

It is that part of the word which containeth the free promises of God made vnto vs in Iesus Christ, without any respect of our deseruings.

What doth that worke in vs?

It worketh in vs a true and liuely faith in Iesus Christ, whereby we lay holde of the free remission of our sinnes in him, and the true repentance of them.

What must wee learne by the whole word of God?

Two things: 1. first, to make a right and sound entrance to our saluation. 2. secondly, how to encrease and continue in the same vnto the end.

What is required for our right and sound entrance to our saluation?

Three

Three things are required:
1. first, to knowe and to be perſuaded of the greatnes of our ſinnes, and the miſerie due to the ſame.
2. ſecondly, to knowe and be perſuaded how we may be deliuered from them.
3. thirdly, to knowe & be perſuaded what thanks we owe to God for our deliuerãce.

How ſhall wee come to the right ſight of our ſinnes, and a ſound perſwaſion of the greatnes of them?

By the ſpirit of God leading vs into the true vnderſtanding of the law, and a due examination of our ſelues thereby,

Where is the law ſet downe?

It is written in manie places of the ſcriptures, but the ſumme thereof is contained in the ten commandements.

Rehearſe them?

I am the Lord thy God, thou ſhalt haue none other gods but me.

How are they diuided?

Into two principall heads or tables, as they be called.

What doth the firſt table teach vs?

It teacheth vs our dutie towards God, and is contained in the foure firſt Commandements.

What doth the ſecond teach?

Our dutie towards our neighbour, and is contained in the ſixe laſt Commandements.

Why are the duties towards God ſet downe before the duties towards our neighbour?

Becauſe the loue of God is the ground of the loue of our neighbour.

What followeth hereof?

That none can rightly loue his neighbour except hee firſt loue God.

Why are the duties towards our neighbour ioyned to our duties towards God?

Becauſe the loue of our neighbour is the proofe of our loue towards God.

What enſueth hereof?

That

That none can loue God aright, except hee alſo loue his neighbour.

Why are the Commandements ſet downe in ten partes, and not in generall?

Becauſe God is not pleaſed with doing our duties in generall or in ſome part, but he will be wholly ſerued in all and euery one of his Commandements.

Why are they ſet downe ſingularly or to euerie one?

Becauſe euerie one muſt doe his owne dutie, though none goe before him.

What followeth of this?

That euerie one muſt beare his owne burden, and none ſhall haue excuſe by the example of others.

Are there not ſome rules which ſerue for the better vnderſtanding of euery one of the Commandements?

Yea, there be foure which haue ſpeciall vſes:

1. Firſt, in euerie commandement where euill is forbidden, there the contrarie good is commanded.
2. Secondly, many moe euils are forbidden, and manie moe good things are commanded in euerie commandement, than in word are expreſſed.
3. Thirdly, becauſe God is a ſpirite, therefore his commandements are ſpirituall, and require ſpirituall obedience.
4. Fourthly, in euerie commandement where euill is forbidden, there the occaſions of the euill are forbidden: & where good is commanded, there alſo the occaſions of good are commanded.

Rehearſe the firſt Commandement.

Thou ſhalt haue none other gods but me.

What euill is here generally forbidden?

Euen that which the words doe import.

What good is commanded?

To haue God to be my onely God, and to be alwaies in his preſence.

What is it to haue God to be our onely God?

To giue him all things which be proper and peculiar to his Maieſtie.

Which

Which be thoſe that properly concerne God, and therefore be the ſpeciall things commanded?

They be verie many.

Rehearſe the ſumme of them, whereby the reſt may be vnderſtood.

I am bound to beleeue in God, to loue God, to feare and obey him, to pray vnto him and praiſe him.

After what ſort muſt you performe theſe duties of faith, loue, feare, obedience, prayer, and thankeſgiuing?

With my whole mind and vnderſtanding, with my whole heart and my whole ſtrength.

Which be the peculiar ſinnes herein forbidden?

To faile in giuing to God any of theſe or the like forenamed good things, in any part or in any reſpect.

What elſe is particularly forbidden?

To giue any of the forenamed good things to any creature, or any other thing whatſoeuer, whereby my heart may be withdrawen from God in any part or in any reſpect.

Which be the occaſions of the breach of this commandement?

1. Firſt, the vaine deſire of the pleaſures, riches, and glorie of this world.
2. Secondly, a negligent and careleſſe vſe of the meanes to ſerue God his prouidence.

Are not the contrarie good things to theſe commanded?

Yea.

Which are they?

1. Firſt, a heart contented with any eſtate, and vſing things of this world as though we vſed them not.
2. Secondly, a reuerent and diligent vſe of the meanes to ſerue Gods prouidence.

Rehearſe the ſecond commandement.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe, &c.

What euill is expreſſely forbidden in this Commandement?

I am forbidden to make any image either to repreſent God, or to worſhip him by.

What

What euill is generally forbidden?

I must auoide all inuentions and deuises of men in the outward worship of God, which be contrarie or beside the written word of God.

Which be the speciall euils forbidden.

Chiefly all corruption in the substance of doctrine, praier, sacraments and discipline of the Church.

What occasions of euill be forbidden?

There be some which we must necessarily auoid, vnlesse we will fall into superstition and idolatrie; and they be these:

1. First, to ioyne the false parts of worship with the true worship of God.
2. Secondly to be present in bodie at idolatrous ond superstitious seruice.
3. Thirdly, the reseruation of some speciall monument of superstition and idolatrie.

VVhich be the lesser occasions forbidden, and yet (so wee haue the speciall grounds of Gods worshippe) we must and may tollerate them when we cannot helpe them?

1. First, all vaine, idle, and superstitious ceremonies.
2. Secondly, all keeping companie with false worshippers.

Is not the euill in heart also forbidden?

Yea, so farre forth as I lust in my heart to haue any of them preuaile or be established.

What good is generally commanded?

All the outward meanes of Gods worship, which be agreeable to his written word.

What is specially commanded?

I must vse such doctrine, praiers, sacraments, and discipline of the Church, as be agreeable to Gods worde in the substance.

What occasions of good be here commanded?

1. First, to haue and vse good bookes of the doctrine and historie of the Church, written according to Gods word.
2. Secondly, erecting and maintaining schooles of learning, as nurseries of the ministerie.
3. Thirdly, sufficient prouision to be made for the Ministers of

of Gods word.

4. Fourthly, building and maintaining Churches and all things belonging thereunto.

5. Fiftly, I must vse all good ceremonies and orders agreeable to the word of God.

6. Sixtly, all familiar companie with the true worshippers of God.

What good in heart is commanded?

I am commanded to vse the meanes of Gods worship not onely outwardly, but also in spirit and truth.

What is meant by these wordes: For I the Lord thy God am a iealous God, &c.

That God will punish false worship in the false worshippers, and in their posteritie vnto the fourth generation.

What is meant by these words: And vvill shew mercie vnto thousands, &c.

That God will blesse his true worshippe in the true worshippers and their posteritie vnto the thousand discent.

What is the vse of these?

The vse is to make false worshippe more vile, and his true worship more pretious in our eyes.

Rehearse the third commandement.

Thou shalt not take the name of the Lord thy God in vaine, &c.

What euils be here forbidden?

1. First, all periurie, banning or cursing, enchanting, or coniuring.

2. Secondly, all swearing by false gods, or naming them with reuerence.

3. Thirdly, all customable swearing or speaking of God without reuerence.

4. Fourthly to cause gods name to be dishonoured by false doctrine or vngodly life, either in my selfe or in others.

What good is herein commanded?

1. First in matters concerning Gods glory, I must sweare by God onely, in { iustice. iudgement. trueth,

2. Se-

2. Secondly, I muſt endeauour from my heart to grow vp in true knowledge, and a godly life, that ſo Gods name may be praiſed in my ſelfe and in others.

What is meant by theſe words: For the Lord will not holde him guiltleſſe, &c.

That God will certainely puniſh the diſhonouring of his name in any ſort.

What is the vſe of this?

The vſe is this: to make vs more fearefull to diſhonour him, and more carefull to glorifie his name.

Rehearſe the fourth commandement.

Remember the Sabboth day to keepe it holy, &c.

What is here generally commanded?

I am commanded to make it my whole delight, to ſanctifie the holy Sabboth of the Lord from morning to night.

What is particularly commanded?

1. Firſt to vſe all the publike meanes of Gods worſhip in the congregation of Gods people.
2. Secondly, to reioyce to vſe all ſuch priuate exerciſes as may make the publike meanes profitable to my ſelfe and to others.

Which be thoſe priuate exerciſes?

1. Firſt, the examining of my ſinnes and wants, priuate praier, reading of the Scriptures, ſinging of Pſalmes, conference with others, and applying al things to my ſelfe with a care to profit others.

2. Secondly, relieuing the needie, viſiting the ſicke, and them that be in priſon, comforting them that be in any miſerie, reconciling them that be at variance, admoniſhing the vnruly, and ſuch like.

What is eſpecially commanded?

The ſpirituall beholding of the creatures of God, thereby to prouoke my ſelfe and others to praiſe him.

What elſe is?

A diligent ſearching of my heart with a like care to finde it out, and to reape ſome profit of the forenamed meanes, ſo that I may be the better for and through them.

What

What is then particularly forbidden?

1. All such labours and pleasures in thought, word, & deede are forbiden, as may hinder me and others for vsing of, or profiting by the same meanes.
2. Secondly, the leauing vnused any of those publike means or priuate exercises.

What is here generally forbidden?

The vsing either of those publike or priuate means in ceremonie without some good fruite in my selfe, or care of fruit in others.

Rehearse the fift commandement?

Honour thy father and thy mother, that thy daies may be long in the land, &c.

Whom doe you vnderstand by father and mother?

By father and mother I doe not vnderstand onely my naturall parents, but also those whom God hath set ouer me for my good, as magistrates, ministers, maisters, and such like.

What duties doe children owe vnto their naturall parents?

Children ought reuerently and obediently to receiue the instructions, commandements, and corrections of their parents, to succoure them, and to pray for them.

What are they forbidden to doe?

To refuse or murmur at the instructions, commandements, and corrections of their parents, or to neglect any dutie belonging to them.

How may they trie their loue by these duties?

Triall of the loue of childrē to parēts, and of parents to children.

They may trie whether their loue be right three waies.

First, if they be as desirous to doe all these duties to their parents, as they would haue their parents to doe all duties vnto them.

What is the second?

Secondly, if they be as desirous to doe all duties to their parents, as they would haue their children hereafter to honour them.

What is the third.

Thirdly if they be as willing to doe all these duties to their parents, as they would receiue long life or any other blessing

at

at the hands of God.

What duties doe parents owe to their children?

Parents ought to teach, correct, pray, and prouide for their children.

How may they trie their loue by these duties?

They may trie their loue two waies.

What is the first?

First, if they be as carefull to doe all duties to their children, as they would haue had their parents in times past to haue performed all good duties vnto them.

What is the second?

Secondly, if they be as carefull to doe duties to their children, as they would haue their children hereafter to be dutifull vnto them.

What be the duties of seruants to their masters?

Seruants ought in feare and trembling to submit themselues to the instructions, commandements, & corrections of their masters, and to doe no eye seruice to them.

What if parents and masters doe not their duties to their children and seruants?

Yet they must obey them for conscience to Gods ordinance.

What if they command vnmust things?

Then they must obey God rather than men, and submit themselues to their corrections.

Why are these wordes added: That thy daies, &c.

They are added to allure vs more carefully to keepe and willingly to obey this commandement.

And shall not disobedience be punished?

Yea: it shall be rewarded with a short and miserable life.

How may they trie their loue by these duties?

They may trie it three manner of waies.

What is the first?

First, if they be as desirous to doe all these duties to their masters, as they would haue their masters doe the duties of masters vnto them.

What is the second?

Secondly, if they be as carefull to doe all these duties to

their masters as they would haue their seruants to be dutifull vnto them, when they shall be masters.

What is the third?

Thirdly, if they be as willing to doe all duties to their masters as they would be glad to receiue long life or any other blessing at the hand of God.

What duties doe masters owe to their seruants?

Masters ought to teach and correct their seruants, and to pray for them.

How may they trie their loue by these duties?

They may trie their loue two waies.

What is the first?

1. First, if they be as desirous to doe all these duties to their seruants, as they would haue their masters deale with them, if they were seruants.

What is the second thing?

2. Secondly, if they be as carefull to doe all these duties to their seruants, as they would be to haue their seruants to doe all duties vnto them.

Rehearse the sixt commandement?

Thou shalt doe no murder.

How many things are here forbidden?

Foure especially:

1. first is forbidden, by weapon or poison to kill our brother.
2. secondly, by wounde or blowe, or any other meanes to shorten the life or empaire the health of any man.
3. thirdly, by worde, countenance, or gesture, to mocke grieue, or contemne any man.
4. fourthly, we are forbidden all anger, hatred, or enuie, whereby we may be brought to reuenge our selues vpon our brother.

What good is here commanded?

1. First we are commanded to haue peace with all men, as much as is possible and in vs lyeth.
2. Secondly we are commanded in thought, word, & deede, to seeke the preseruation of the health of our brother.

Rehearse

Rehearſe the ſeauenth commandement?

Thou ſhalt not commit adulterie.

How many things are here forbidden?

Three things are forbidden.

Which is the firſt?

Firſt all outward actions are forbidden whereby the bodie is defiled, as adulterie, fornication, vncleanneſſe.

How many waies is vncleanneſſe committed?

Two waies:
- firſt, either againſt
  - our owne bodies; which is vnnaturall: or,
  - the bodies of other creatures; which is monſtrous.
- Secondly, by marrying one
  1. of falſe religion; or,
  2. of no religion at all.
  3. within the degrees forbidden.
  4. without the cõſent of parents.
  5. it is committed by vſing the marriage bed intemperately.

What is the ſecond thing forbidden?

Secondly, all inſtruments and occaſions are forbidden, whereby this ſinne is raiſed vp or ſtrengthened in vs, and they be all contained in this word *Wantonneſſe.*

How is wantonneſſe ſeene?

In 2, things:
- firſt, when either
  1. the whole bodie is abuſed in idlenes, or vaine ſports: or,
  2. any part of the bodie, as the eye, the eare, the tongue, the noſe, the hãd or foot are abuſed.
- ſecondly, when we doe intemperately abuſe meate, drinke, ſleepe, or apparell, or vſe any inconuenient companie, time, or place.

What is the third thing forbidden?

Thirdly, all inward ſetled luſtes are forbidden, whereunto the heart doth giue conſent.

What good is commanded?

1. Firſt, I am commanded to keepe my ſelfe pure and chaſt both

both in bodie and ſoule.

2. Secondly, to vſe thoſe meanes carefully, which may keepe vs chaſt.

Which be the meanes of chaſtitie?

Continuall ſobrietie in meat, drinke, ſleepe, and apparell.
Continuall painefulneſſe in our calling.
Faſting and watching ſo often as neede requireth.

What if by theſe meanes we cannot be kept chaſt?

3. Then thirdly we are commanded to marrie, and in marriage to vſe thoſe meanes carefully whereby the mariage bed may be kept pure and vndefiled.

Rehearſe the eight commandement?

Thou ſhalt not ſteale.

How many euils are herein forbidden?

1. Firſt, all thoſe outward acts are forbidden, whereby ſtealth is committed.

How many waies is ſtealth committed outwardly in act?

Two waies, either
- by our ſelues, and this is 3. waies:
  1. firſt, all ſecret filching & open robberie, be it of neuer ſo ſmall a thing, for neuer ſo great a neede.
  2. ſecondly, all extortion or violent wrong, all oppreſſion & vnmercifull dealing.
  3. all deceipt in buying and ſelling or exchanging, in reſtoring things borrowed, found, giuen to keepe, and ſuch like.
- by others, either
  - by commanding or counſelling others to ſteale.
  - by keeping counſell.
  - by cõſenting any way to them when they ſteale.

Which are the ſecond euils forbidden?

2. Secondly, all outward occaſions of ſtealth are forbidden.

Which be they?

All idlenes, wastfull spending of goods, liuing in an vnlawfull calling, all false { waightes. measures. coynes, and such like.

What is thirdly forbidden?

Thirdly, all inward stealth of the heart is forbidden.

Which is that?

The setled will or desire of our neighbors goods, although we can not get them, or for feare, shame, or some other respect we doe not take them.

What is here commanded?

1. First, to restore goods euill gotten, or wrongfully kept.
2. Secondly, to labour faithfully in a lawfull calling, to be sparing of that we get, and to helpe others as their neede requireth.

Rehearse the ninth Commandement.

Thou shalt not beare false witnesse, &c.

What is forbidden herein?

Wee are forbidden not onely to beare false witnesse our selues, but also to be partakers with false witnes bearers.

How many waies doe men beare false witnesse?

2. waies: { 1. outwardly and 2. inwardly } against { others; & that is { in iudgement or, out of iudgement. } or, thẽselues { whẽ they deny that to be in thẽ which is indeed: or, when they take vpon them that which belongeth not vnto them, whether it be good or euill.

In iudgement, when they giue or receiue false information pronounce or write any false sentence.

Out of iudgement.
1. when any raise vp, spread abroad, or listen after false reports.
2. when any report the faults of others without care of their credit, or when with flattering hearts they commend any man.

2. Inwardly either
1. in suspition without iust cause.
2. in iudgement falsely or hardly of any man.

Which be the occasions of false witnesse bearing?

They be fleshly hatred of our enemies, the carnall loue of our selues or of our friends; to get the things we loue, and to auoide the things we feare or hate.

How are we partakers with false witnesse bearers?

If we either command or councell it to be done.
If we mislike it not, staying it if we can.

What is here commanded?

1. First, in iudgement to further righteous causes so farre forth as my calling requireth.
2. Secondly, to speake the truth from my heart to euery man, so farre forth as it is requisite for him to know it.
3. Thirdly, to be as carefull of the credit of my neighbour as of mine owne, both in his presence and absence, so far forth as the nature of his offence will permit.
4. Fourthly, to hope and beleeue the best of euery man.

Rehearse the tenth commandement.

Thou shalt not couet, &c.

Are all motions and desires euill?

No: for the desire of meate, drinke, sleepe, and such like are naturall, and in their owne nature good, vnlesse through our corruption they become sinfull.

What motions be euill?

Those motions be euill, which are either against God, or our neighbour.

Are all th se forbidden in this commandement?

No: for all those which are against God are forbidden in the first commandement: but those motions are onely here for-

forbidden, which are against our neighbour.

Seeing in the former commandements we are forbidden to hurt our neighbour in heart, how doth this differ from the former.

In the former commandements the settled desires of the heart are forbidden: but the motions are onely here forbidden whereunto the heart doth not consent.

Whereof doe these motions arise?

They either arise from our owne corruption, or are offered by Satan or by men.

Are all these motions sinne in vs?

All that arise of our corruption, are sinnes in vs: but they that be offered by Satan or men, are not sinnes; vnlesse we be infected with them.

How are vve infected vvith them?

1. When we take pleasure in them.
2. When we be intangled with them.
3. When we suffer them to tarrie in our mindes, though our hearts doe not giue consent.

How is this commandement broken?

Three waies:
1. first, when euill motions arise of our corruption mouing vs to hurt our neighbours.
2. secondly, when we be infected with those motions which Satan or euill men do put into our mindes.
3. thirdly, when we doe not with like affection desire the good of our neighbour as we do our owne.

What is then commanded?

I am commanded to loue my neighbour as my selfe.

Who is your neighbour?

Euery one that is neare me and standeth in need of my helpe, and it lyeth in me to helpe him, though otherwise hee be a stranger vnto me, or my foe.

Why iudge you so?

Because of the Image of God in him, and that he is mine owne flesh in respect of our first parents.

Doth the law of God prescribe the perfit rule of righteousnes?

Yea: for there is no good thing in deed, word, or th ought, but here it is commanded, and likewise no euill but here it is forbidden.

Can euery one keepe the law of God perfitly?

They that are not borne againe of God cannot keepe it all nor in any one point, as pleasing God thereby in respect of themselues.

Why so?

Except a man be borne againe of God hee cannot see the kingdome of heauen, nor enter therein, neither can he keepe the cõmandements of God: moreouer, all men by nature being borne & conceiued in sinne are not onely insufficient to any good thing, but also disposed to all vice and wickednesse.

What punishment is due to the breakers of Gods law?

In this life the curse of God, and death, with manifold miseries both of bodie or soule or both.

What else?

Where this curse is not taken away, euerlasting death and damnation both of bodie and soule in the wotld to come.

But God is mercifull.

He is indeed full of mercie, but he is also full of righteousnes, which must fully be discharged, or els we cannot be partakers of his mercie.

And cannot wee by our selues make satisfaction for our sinnes?

We cannot by any meanes, but rather from day to day encrease our debt.

But doth not God wrong to man, to require of him that he is not able to performe?

No: for God made man so, that he might haue performed it: but hee by his sinne spoiled himselfe and his posteritie of those good gifts.

Can any creature in heauen and earth which is onely a creature, make satisfaction to his righteousnesse?

No, none at all: for first, God will not punish that in another creature, which is due to be paide by man: and beside, none that is onely a creature can abide the wrath of God a-

gainst

gainſt ſinne, and deliuer others from the ſame.

What manner of man is to be ſought out to be our mediatour and deliuerer?

Hee which is indeed a very man and perfectly righteous, and more mightie than all creatures, that is hee which alſo is verie true God.

Why muſt he be man, and perfectly righteous?

Becauſe that the righteouſneſſe of God requireth, that the ſame nature that ſinned, ſhould pay and make amends for ſinne.

Why muſt he be God withall?

Becauſe that by his godly power he may abide the burden of Gods wrath in his fleſh, and may get againe and reſtore to vs the righteouſneſſe and life which we haue loſt.

Who is that mediatour which is very God and very man, and perfitly righteous withall?

Our Lord Ieſus Chriſt, who was made vnto vs wiſdome, righteouſnes, ſanctification and redemption.

What is the vſe of all that hitherto hath bene taught?

The vſe is to bring vs to a ſound perſwaſion and feeling of our ſinnes, becauſe they haue deſerued ſo grieuous puniſhment, as either the death of the ſonne of God or hell fire.

Are they onely deliuered from the curſe of the Law, and made partakers of the merites of Chriſt that are truely humbled?

Yea: for heauen and earth ſhall paſſe away: but one iote or tittle of Gods Law ſhall not faile till all be fulfilled.

How is the trueth of Gods Law fulfilled?

It is fulfilled in
1. Gods children; becauſe it bringeth them to be truely humbled in themſelues for their ſinnes, and then ſendeth them to Chriſt in whom it is fully fulfilled.
2. the wicked; becauſe it declareth to them their iuſt confuſion, when to the end they either preſume or deſpaire.

Is ſorrow for ſinne ſufficient to bring vs to ſaluation?

No: for we muſt alſo haue a true faith.

What

What is that true faith that saueth vs?

It is a true persuasion of the mercies of God merited by our Lord Iesus Christ.

How shall we attaine to this true faith?

By the Spirit of God giuing vs the true persuasion of the gospell.

Where is the Gospell declared vnto vs?

It is generally declared vnto vs in the holy Scriptures: but the Church of God hath gathered out of them a certaine summe thereof.

Which is that?

The Articles of our Christian faith, commonly called the Creede.

Rehearse the Articles of our Christian faith?

I beleeue in God the Father Almightie, maker of heauen and earth, &c.

Into how many parts are the Articles diuided?

Into two: { the first is, of faith in god. / the second is, of faith concerning the Church.

What are you taught to beleeue in the first part?

In the first part I declare that I beleeue in god the { Father. / Sonne. / H. ghost.

Why say you, I beleeue in God, and not in Gods?

Because there is but one onely true god vpon whome my faith is wholly stayed.

Seeing there is but one God, why name you three, the { *Father,* / *Sonne,* / *Holy Ghost?*

Because that god hath so opened himselfe in his worde that these sundrie persons are but one true & euerlasting god.

Why say you, I beleeue in God, and not rather, that there is a God?

By saying, *I beleeue in God,* I declare that I put my whole trust and affiance in god; whereas the Deuils and wicked men beleeuing that *there is a God,* yet can not put their whole trust and confidence in god.

Why say you, I beleeue, and not, We beleeue?

Because I must be saued by mine owne faith, and not by the

the faith of another.

Why call you God, Father?

Becauſe he is the Creatour of heauen and earth, and ſo is the father of all creatures?

Why call you God, Creatour of heauen and earth, & not, Maker of heauen and earth?

Becauſe he created all things of nothing; for to create, is to make a thing of nothing: but to make, is to make a thing of that which was ſomething before.

Why call you him, Almightie?

Becauſe as he created all things of nothing, ſo doth hee preſerue and guide them by his almightie power, wiſedome, iuſtice, and mercie.

What comfort doth this article miniſter vnto you?

It miniſtreth vnto me foure notable comforts:

1. Firſt, that all good Angels of god ſhall watch ouer me, & pitch their tents about me.
2. Secondly, that neither the deuill nor men ſhall haue any power to hurt me, but when and as farre forth as god doth giue them leaue.
3. Thirdly, that I ſhall haue a profitable and conuenient vſe of all gods creatures.
4. Fourthly, though I ſuffer hurt by Sathan, or want of the creatures, yet all this ſhall turne to my good in the end.

How can this be?

Becauſe god can doe it as an Almightie god, and will doe it as a moſt mercifull and louing father.

True it is that by creation we had this benefite, but we haue loſt it, and are become the children of wrath: how then can God become our father, and ſhew his mercie vnto vs?

He is become our father by faith in Ieſus Chriſt the ſonne of god.

What beleeue you of God the Sonne?

1. Firſt, I beleeue that he is able to worke my ſaluation.
2. Secondly, I beleeue that hee hath wrought it indeed, after that manner that is ſet downe in the Creed.

How can you beleeue that he is able to worke your ſaluation?

I doe

I doe beleeue it, because he is both God and man, & hath an office from God the Father to worke my saluation.

By what words in the Creede doe you beleeue Christ to be God?

By these words, *His onely sonne*, I declare that I beleeue in Christ the onely begotten sonne of God, begotten of his father before all worlds, God of God, light of light, very God of very God, begotten not made, being of one substãce with the Father, by whome all things were made.

Why call you him the onely begotten sonne of God?

Because he is the alone sonne of God by nature.

How can this be, seing Adam, the Angels, and we also be the sonnes of God?

Adam was the sonne of God by creation, which wee haue lost, but yet wee be the sonnes of God by regeneration.

Why was it requisite that he should be God?

Because nothing but God was able to abide & ouercome the wrath of God and the punishment due vnto sinne.

What comfort haue you by this, that Christ is God?

Hereby I am sure, that he is able to saue me by reconciling me to the father, that he may make me the childe of God.

By what words in the Creede doe you shewe that you beleeue Christ to be man?

By these words, *Borne of the Virgine Mary*, I doe shewe, that Christ is borne of the virgin Mary as others be, and subiect to all infirmities of man, sinne onely excepted.

Why are these words added; Conceiued by the Holy Ghost?

To shew, that Christ by the Holy Ghost was conceiued in the wombe of Mary (she continuing still a pure virgine) and that he was borne holy and without sinne, whereunto all other men by nature are subiect.

Was it needfull that Christ should be without sinne?

Yea, for otherwise the Godhead and Manhood could not be ioyned togither: and againe, if he had beene a sinner, hee could not haue satisfied for the sinnes of other men.

Why was it requisite that Christ should be man?

Because the righteousnes of God requireth, that the same nature which had sinned, should also paye & make amẽds for sinnes.

What,

What comfort haue you by this, that Chriſt is man?

Hereby I am aſſured, that Chriſt is fit to ſuffer the puniſhment of my ſinne; and being man, himſelfe is alſo meete to be more pitifull and mercifull vnto men.

What fruit haue you by his holy conception?

I am aſſured that his holy conception hath couered the corruption of my nature, and that his pure conception ſhall be imputed vnto me.

What comfort haue you by this, that he is both God and man?

By this I am moſt certenly aſſured, that hee is able moſt fully to finiſh my ſaluation, ſeeing that as he is man he is meet to ſuffer for ſinne; as he is God, he is able to beare the puniſhment of ſinne, and to ouercome in ſuffering: and therefore he is called IESVS.

What doth Ieſus ſignifie?

It doth ſignifie, a Sauiour.

Why doe you call him Ieſus?

I doe call him *Ieſus*, (that is, a Sauiour,) becauſe he ſaueth me from all my ſinnes, & becauſe there is none other meanes whereby I may in part or in whole be deliuered from them.

What comfort haue you by this?

My comfort is euen the ſame which I haue ſaid, and the rather, becauſe God from heauen gaue him his name, and the Church on earth hath ſubſcribed thereunto.

What ſignifieth Chriſt?

It ſignifieth *Annointed*.

Why is he ſo called?

Becauſe hee was annointed to be a { Prophet, Prieſt, King } for all his people, and ſo for me.

How gather you this?

By the annointing of Prophets, Prieſtes, and Kings, which were figures of him.

Was Chriſt annointed with materiall oyle as they were?

No: but he was annointed with all giftes of the holy Spirit without meaſure.

Why doe you call him Prophet?

Becauſe

Because he was, he is, and euer shall be the onely teacher of the Church.

What were then the Prophets and Apostles?

They were his disciples and seruants, and spake by his spirit.

What comfort haue you by this?

Hereby I am sure, that he will lead me into all truth, reuealed in his word, needfull for Gods glorie and my saluation.

Why call you him Priest?

Because offering vp himselfe a sacrifice once for all, he hath satisfied for all my sinnes, and maketh continuall intercession to the father for me.

What comfort haue you by the Priesthood of Christ?

Hereby I am assured that he is my mediatour, and that I also am made a Priest.

How are you made a Priest?

By him I haue freedome and boldnes to drawe neare and offer my selfe and all that I haue to God the Father.

Why call you him King?

Because he doth guide and gouerne me vnto euerlasting life by his word and spirit.

What comfort haue you by this?

Hereby I am assured, that by his kingly power I shall finally ouercome the flesh, the world, the deuill, death and hell.

Why call you him Lord?

Because not with golde nor siluer, but with his precious blood hee hath purchased vs to be a peculiar people to himselfe.

What comfort haue you by this?

Seeing he hath paid such a price for me, hee will not suffer me to perish.

What is the second thing wherein the faith of Christ consisteth?

Secondly, I beleeue that hee hath wrought my saluation indeed after that manner that is set downe in the Creed.

After what manner hath he wrought your saluation?

1. By his most painfull suffering for sinne.
2. By his most glorious victorie and triumph ouer sinne.

In what words are his most painfull sufferings expressed?

In

In theſe words; Suffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell.

What is the generall meaning of theſe wordes?

By them I ſhewe my ſelfe to beleeue, that Chriſt endured moſt grieuous torments both of bodie and ſoule.

What comfort haue you by this?

I am freed from all thoſe puniſhments of bodie and ſoule which my ſinnes haue deſerued.

How then commeth it to paſſe, that wee are ſo often afflicted with grieuous torments both in bodie vnd ſonle?

Our ſufferings are not by deſert any ſatisfaction for our ſinnes in any part, but being ſanctified in the moſt holy ſufferings of Chriſt, they are medicines againſt ſinne.

Why are theſe words added; Suffered vnder Pontius Pilate?

Not onely for the truth of the ſtorie, but alſo to teach that he appeared willingly and of his owne accord before a mortall iudge, of whome hee was pronounced innocent, and yet by the ſame he was condemned.

What comfort haue you hereof?

That my Sauiour thus ſuffering not any whit for his owne ſinnes, but wholly for mine and for other mens ſinnes before an earthly iudge, I ſhall be diſcharged before the heauenly iudgement ſeate.

What is meant by this; That he was crucified?

That he dyed not onely a common death, but ſuch a death as was accurſed both of God and man.

What comfort haue you by this?

I am comforted in this, becauſe I am deliuered from the curſe which I haue deſerued by the breach of the law, & ſhall obtaine the bleſſing due vnto him for keeping of the ſame.

What is meant by this; That he dyed.

That his ſoule was ſeparated from his bodie, ſo that he dyed a corporall death.

Why was it requiſite that he ſhould die?

Becauſe by ſinne came death into the worlde, ſo that the iuſtice of God could not haue beene ſatisfied for our ſinnes, vnleſſe death had beene ioyned with his ſufferings.

Why

Why is it further added, That he was buried?

To assure vs more fully that he was truely dead.

What comfort haue you by his death and buriall?

1. I am comforted, because my sinnes are fully discharged in his death, and so buried, that they shall neuer come into remembrance.

2. Secondly, my comfort is the more, because by the vertue of his death and buriall sinne shall be killed in me, and buried, so that henceforth it shall haue no power to reigne ouer me.

3. Thirdly, I need not to feare death, seeing that sinne which is the sting of death is taken away by the death of Christ, & that now death is made vnto me an entrance into this life.

What is the meaning of this, He descended into hell?

This is the meaning; that my Sauiour Christ did not only suffer in bodie, but also in soule did abide most vnspeakeable vexations, griefes, painfull troubles, and feare of minde, into the which both before, and most of all when he hanged vpon the crosse, he was cast.

What comfort haue you by this?

I am comforted in this, because in all my grieuous temptations and assaults I may staie and make sure my selfe by this, that Christ hath deliuered me from the sorrowfull griefes & paines of hell.

What beleeuest thou in this article, He rose againe from the dead?

I beleeue that Christ in his manhood hath suffered for me, and that he did in the third day rise againe by his owne power from the dead.

Wherein doth this article minister comfort vnto thee?

In three things:

1. His resurrection doth assure me, that his righteousnes shall be imputed to me for my perfect iustification.
2. It cōforteth me because it doth from day to day raise me vp to righteousnes & newnes of life in this present world.
3. It ministreth vnto me a comfortable hope that I shall rise againe in the last day from bodily death.

What

What beleeuest thou in this Article, He ascended into heauen?

I beleeue that Christ in his humane nature (the Apostles looking on) ascended into heauen.

What comfort haue you thereby?

1. I am comforted in this, that Christ hath prepared a place for me in heauen: which now I feele by faith, and hereafter shall fully enioy.
2. I am comforted by his intercession to the father for me.

What fruit haue you by his intercession?

1. First, it doth reconcile me to the Father for those sinnes which I doe daily commit.
2. Secondly, being reconciled in him, I can pray to God with boldnesse, and call him Father.

What is the meaning of this Article, He sitteth at the right hand of God the Father?

I beleeue that Christ in mans nature was aduanced by the Father vnto that high authoritie wherby he ruleth all things in heauen and in earth.

What comfort haue you thereby?

1. I am comforted because I shall receiue from him all things needfull for me vnder his gratious gouernement.
2. By his power all mine enemies shall be subdued & troden vnder my feete.

What beleeue you in this Article, From thence he shall come, &c.

I beleeue that Christ shall come in his maiestie to pronounce sentence vpon all those that were dead before, and vpon them that then shall be found aliue.

What comfort haue you by this?

1. I am comforted in my greatest miserie, knowing that Christ will come one day and rid me out of all.
2. I am sure that hee will giue sentence on my side, and take me to glorie with him.

Why say you, I beleeue in God the holy Ghost?

Because he is God equall with the father and the sonne.

Why call you him holy?

Because he is the authour of all holinesse.

What fruit haue you by this?

1. The holy Ghost doth assure me, that I am the child of God by making me to call him *Abba* father.
2. He assureth me by the death and resurrection of Christ, that sinne dieth in me, and I am raised vp to holinesse of life.
3. The holy Ghost leadeth me into all truth needfull to Gods glory and my saluation.
4. He comforteth me in all my troubles, & in death assureth me of a better life in this same bodie and soule.

What is the meaning of this Article, I beleeue that there is a Catholike Church?

That God hath a certaine number of his chosen children, which he doth call and gather to himselfe.

Why say you, I beleeue that there is a Catholike Church?

Because that the Church of God cannot be alwaies seene with the eyes of man.

Why call you the Church, Holy?

Because the Church on earth though in it selfe it is sinneful, yet in Christ the head it is holy, and in the life to come shall be brought to perfection of holines.

Why doe you call it Catholike?

Because God in all places & of all sorts of men had frō the beginning, hath now, and euer will haue an holy Church.

What is the meaning of this article, The communion of Saints?

The whole Church communicateth with Christ and euery member one with another.

What comfort haue you by this article?

1. I am comforted, because I am iustified by that faith whereby Adam and Abraham were iustified, which is tyed to no time, or place, and excludeth no person.
2. I am comforted, because I am made partaker of Christ & all his mercies by faith, & of all the blessings of the Church by loue.

What beleeuest thou in this article, I beleeue the forgiuenesse of sinnes?

I beleeue that God for Christes sake doth freely forgiue me not onely all my sinnes, but also the punishment that I haue de-

deserued by them.

Why say you, I beleeue the forgiuenesse of sinnes?

Because no reason can perswade me, but the holy Ghost onely must worke the assurance of it in my heart.

What comfort haue you hereby?

1. First, I am comforted, because all the sinnes I haue and daily commit, shall neuer be laid to my charge.
2. Secondly, I am comforted, because that the weaknes and wants of all my duties are couered and supplied in Christ.
3. Thirdly, I am comforted, because God will heare me praying for others, that they may haue faith to feele the forgiuenesse of sinnes.

What beleeuest thou in this article, The resurrection of the bodie vnto life euerlasting?

I beleeue that this body after it shall be dissolued into dust, shall be raised vp againe at the last day, and my soule shall liue in euerlasting glorie.

What comfort reape you thereby?

1. I am made comfortable and chearefull in well-doing, seeing my labour shall not be in vaine.
2. I am made to despise the pleasures and glory of this world, and with patience to suffer all troubles that are laide vpon me in this present life.
3. It comforteth me ouer the death of my deareſt friends, and maketh me chearefull in death, knowing that I shall haue a part in the resurrection of the iust.

What fruit haue you when you beleeue all these Articles?

All doe come to this end, that being iustified by faith, I am righteous in Christ before God.

What be the seuerall fruits?

1. First, I am at peace with God, although in my selfe for my outward sinnes which I daily commit, and my inward corruption which remaineth, I am accused.
2. I get strength to fight against my outward sinnes, to subdue my corruption, to doe outward good workes, and to delight in the lawe of God in the inward man.
3. I haue a right to all Gods creatures, so that the vse & want

of them shall turne to the furtherance of my saluation.

4. I am assured of the glorification of my soule and bodie in the heauens, because I am made an heire of euerlasting life.

Why is this giuen wholly and onely vnto faith?

Not because faith doth deserue it: but because the merits of Christ can be laid hold on and applyed to my selfe by none other meanes but by faith alone.

Can not our good workes in some part iustifie vs before God?

No: for the righteousnes which is able to stand in the iudgement of God, must be perfect in all respects.

Are not our good workes perfect?

No: for in many things we sinne all; and againe, the best workes we doe, are defiled with sinne; and therefore can deserue nothing at the hands of God.

VVhy then doth God promise a reward vnto them?

The reward that God doth promise, is not for the desert of workes, but of his owne grace and mercie.

VVill not this doctrine make men careless of well doing?

No: for they that be ingrafted into Christ, must needes bring forth good workes.

Why is it needfull that they should doe good workes?

1. First, that we may by them shewe our selues thankfull vnto God for all his benefits.
2. That we may be assured of faith & election by good works.
3. That by our good workes we may edifie others.

How maist thou edifie others?

1. First, by encouraging & strengthning those that are good.
2. Secondly, by winning those that are not come vnto God.
3. And then by stopping the mouthes of the wicked.
4. The fourth ariseth of the former, and that is the glorie of God, which is aduanced by them.

Are good workes so needfull, that without them we cannot be saued?

Yea: for although good works do not worke our saluation in any part, yet because they that are iustified are also sanctified, they that doe no good workes declare that they neither are iustified nor sanctified, and therefore cannot be saued.

Then

Then they must much more be condemned which committe sinne & lye in it?

Yea: for such are not onely pronounced to be accursed by the law, but also the gospell hath denounced that they shall not inherite the kingdome of heauen.

Can euery one doe good workes?

None can doe good workes, but they that are borne againe.

How can they that are thus borne againe doe good workes?

They that are thus borne againe, and carrie in them the Image of God, haue repentance wrought in them; frō whence good works do proceed.

What is repentance?

Repentance is a turning of our selues to God, whereby we crucifie and kill the corruption of our nature, and reforme our selues in the inward man, according to Gods will.

What is it to crucifie the corruption of our nature?

It is truely and with all my heart to be sorie that I haue angred God with it and with my other sinnes, & euery day more and more to hate it and them, and to flie from them.

How is this sorrow wrought?

It is wrought in me partly by the threatnings of the lawe, and the feare of Gods iudgement, but especially encreased by the feeling the fruite of Christ his death, whereby I haue power to hate sinne and to leaue it.

How is this reformation of our selues wrought in vs?

Onely by the promises of the gospell, whereby we feele the fruite of the rising againe of Christ.

What doth ensue hereof?

Hereby we are raised vp into a new life, hauing the Lawe written in our hearts, and so reforme our selues.

Hereby it appeareth that none can repent of themselues or when they will.

Yea: for it was said before, that it is the gift of God giuen vnto them that are borne againe.

By this it is also euident that Gods children stands in neede of repentance, so long as they liue.

Yea: for there is none of Gods Saints but alwaies carrying

this corruption about them, they sometime fall and are farre from that perfection of goodnes which the Lord requireth.

Seeing it was said before that good workes did proceed from repentance, what properties are required of workes?

1. First, that they be such as God hath commanded in his law.
2. Secondly, that they that doe them be such as be ingrafted into Christ and continue in him.

What say you then of the good works of thē that be not in Christ?

They do no good workes, because they neither are as yet mēbers of Christ, nor doe offer them to God in the name of Christ.

3. The third propertie of workes is, that they may be to glorifie God, and to assure our saluation.

Is it not lawfull to seeke our owne praise and merit by our owne good workes?

No: for all our good workes are imperfect, and saluation is onely merited by the death of Chirst, as was saide before.

We haue heard that the lawe worketh the knowledge of our sinnes and feeling of our miserie: what meanes hath God ordained to worke faith in vs?

He hath ordained
- 1 the gospell, 2. Praier, 3. Sacraments — to beget and breed it in vs.
- 4. Discipline, 5. Affliction — to confirme it in vs.

What is the Gospell?

It is that part of gods word whereby the holy ghost worketh in vs a liuely faith to apprehende the free remission of sinnes in Iesus Christ.

How many kindes of faith be there?

Two, a
- Generall faith, whereby I beleeue god to be true in all his workes.
- Speciall, & this is either
  - whereby I beleeue god to be iust in his threatnings, & so am made penitent: *or*, whereby I beleeue him to be made mercifull in his promises, and so come to repentance.

What

What difference is there betweene penitence & repentance?

Penitence is a sorrow for sinne wrought by the law: Repentãce is a recouering our selues frõ sin wrought by the gospell.

Is there such difference betweene the Law and the Gospell?

Yea: for the law differeth from the gospell in 4. things.

1. First, the law reuealeth sinne, rebuketh vs for it, & leaueth vs in it: but the gospell doth reueale vnto vs remission of sinnes, & freeth vs frõ the punishment belonging therunto.
2. The law commandeth to do good and giueth no strength: but the gospell inableth vs to doe good, the H. ghost writing the law in our hearts, and assuring vs of the promise.
3. The law is the ministerie of wrath, condemnation & death; but the gospell is the ministery of grace, iustification, & life.
4. In many points the law may be conceiued by reason; but the gospell in all points is far aboue the reach of mans reason.

Wherein do they agree?

They agree in this, that they be both of god and declare one kinde of righteousnesse, though they differ in offering it vnto vs?

What is that one kinde of righteousnes?

It is the perfect loue of god and of our neighbour.

What thing doth follow vpon this?

That the seuere law pronounceth all the faithfull righteous.

How doth the law pronounce them righteous?

Because that they haue in Christ all that the law doth aske.

But yet they remaine transgressours of the law.

They are transgressours in themselues, and yet righteous in Christ, and in their inward man they loue righteousnes & hate sinne.

What then is the state of the faithfull in this life?

They are sure in Christ, and yet fight against sinne.

What battaile haue they?

They haue battell both { within: the battell of the flesh against the spirit. and without: the temptations of { Satan. the world.

How shall they ouercome?

By a liuely faith in Iesus Christ.

What call you the flesh?

The corruption of our nature wherein we were borne and conceiued.

Doth that remaine after regeneration?

Yea: it dwelleth in vs and cleaueth fast vnto vs so long as we carrie the outward flesh about vs.

How doth the flesh fight against the spirit?

By continuall lusting against the spirit.

How is that?

1. By { hindering or, corrupting } { vs in the good motions, words, and deeds of the spirit.

2. By continuall mouing vs to euill { motions. words. deeds.

What call you the spirit?

The holy Spirit which God in Christ hath giuen vs, wherby we are begotten againe. *(the first?*

Do we not receiue the spirit in full measure and in perfection at

No: but first we receiue the first fruits, & afterward daily increase of the same vnto the end, if the faulte be not in our selues. *How doth the spirit fight in vs?*

By lusting against the flesh.

How doth it lust against the flesh?

1. First, partly by rebuking and partly by restraining in vs the euill motions and deeds of the flesh.

2. By continuall inlightning and affecting vs with { thoughts words deedes } agreeable to gods will.

What call you the world?

The corrupt state and condition of men, and of the rest of the creatures.

How doth the world fight against vs?

By alluring and withdrawing vs to the corruptions thereof.

What meanes doth it vse?

1. It allureth vs by false { pleasures profite & glorie } of this world, from our obedience to god.

2. It

2. It alloureth vs o. therwhiles by { paines, losses, and reproches, } to distrust gods promises.

How shall we ouercome the pleasures, profite, and glory of this world?

1. By a true faith in Iesus Christ, who despised all these things to worke our saluation, and to make vs ouercome them.
2. By faith in gods word, that feareth vs from doing any thing that is against his will.

How shall we ouercome the { paines, losses, and reproches } of this world?

1. By a liuely faith in Iesus Christ, who suffered all those things to worke our saluation, and to inable vs to suffer them.
2. By a stedfast faith in Gods promises & prouidence, that we shall want no good thing, & that all things seeming hurtfull, shall be turned to the furtherance of our saluation.

What call you Satan?

The aduersarie or enemie of god and his people.

How doth he fight against vs?

1. By subtiltie alluring vs to sinne, and therefore he is called a Tempter, or Serpent.
2. By laying fearefully to our charge our sinnes committed, and therefore he is called, the Deuill an accuser.
3. By seeking by manifold inward terrors and outward troubles to swallow vs vp, and therfore is called, a roaring Lion.

How shall we fight against Satan and his tentations?

1. By faith in Iesus Christ, who ouercame all his tentations in his owne person, that so we might ouercome in him.
2. By resisting the inward motions & outward occasiõs of sin.

How shall we doe that?

By beleeuing that we are baptized into the death and resurrection of Christ.

How shall we ouercome Sathan and his accusations?

1. By faith in Iesus Christ, who hath iustified vs from all the sinnes for the which he can accuse vs.
2. By all those comfortable promises of forgiuenes of sinnes

which

which in Christs name are made vnto vs.

How shall we ouercome him, in our terrors and troubles?

1. By faith in Iesus Christ, who was heard in all his troubles to giue vs assurance that we shall not be ouercome in them.
2. By faith in gods prouidence, whereby we know that he can do no more vnto vs then the Lord doth direct for our good.

We haue heard that the word is the first and chiefe meanes not onely to beget, but also to strengthen and increase faith in vs: what is the next principall meanes?

Prayer is the next principall meanes seruing for the strengthening and encreasing of faith.

What is prayer?

It is a lifting vp of the mind and a pouring out of the heart before God.

Is there any prescript rule of prayer left vs in the scriptures?

Yea, euen the prayer which our Sauiour Christ taught his Disciples, called the Lords prayer.

Is it lawfull to vse no other forme of words?

Wee may vse another forme of wordes, but we must pray for the same things and with like affection that is prescribed in that prayer.

How is that prayer diuided?

It is diuided into the { Preface, or entrance to the prayer. / Prayer it selfe. / Conclusion, or shutting vp of the prayer.

Which is the Preface?

Our Father which art in heauen?

What doth the Preface put vs in mind of?

1. First, of him to whome we pray.
2. Secondly, of our owne estate in prayer.

To whome doe we pray?

Onely to God the { Father. / Sonne. / Holy Ghost.

Why doe you here name the father?

Because discerning the persons, we pray to the Father secretly vnderstanding it, that wee doe it in the mediation of the

the Sonne, by the working of the Holy Ghoſt.

Why muſt we pray to the Father in the mediation of Chriſt his Sonne?

Becauſe God being diſpleaſed for ſinne, we can haue no dealing with him, but onely by the meanes of his ſonne, in whome he is well pleaſed.

Why is it required that we pray by the working of the H. ghoſt?

Becauſe the Holy ghoſt aſſureth vs that he is our father; & whereas we know not what to pray, nor how to pray, the holy ghoſt doth teach vs both.

What muſt we be perſuaded of, and how muſt we be affected in prayer?

Partly concerning
- our ſelues:
  - 1. we muſt be truly humbled; which is wrought in vs two wayes:
    - 1. with a perſuaſiō of our ſinfull miſerie & vnworthines to be helped.
    - 2. with a certen perſuaſion of the glorious maieſtie of God in heauen that muſt helpe vs.
  - 2. wee muſt haue a certaine confidence we ſhal be heard: and this is wrought in vs,
    - 1. by faith, being perſuaded that God loueth vs as his owne children in our Lord Ieſus Chriſt.
    - 2. by faith, being perſuaded that our Father being God Almightie, he is able to doe whatſoeuer hee will in heauen and in earth.
- others:
  - 1. That all Gods people pray for vs.
  - 2. Wee muſt be perſuaded, that it is our bounden dutie to pray for others as well as for our ſelues.

How

How are the petitions diuided?

Into two partes: for, { 1. wee make request for those things that concerne gods maiestie. 2. For those things that concerne our owne welfare.

Which be those that concerne Gods maiestie.

The 3. first: { 1. hallowed be thy name. 2. thy kingdome come. 3. thy will be done in earth as it is in heauen.

What is meant by the names of God?

1. The names and titles of God, as *Iehoua, the Lord of hostes*, and such like.

2. The { 1. wisdome, 2. power, 3. mercie, 4. goodnes, 5. truth, 6. righteousnes, 7. eternitie } of God.

Why be these called the names of God?

Because as names serue to discerne things by, so god is knowne to be god by these things.

What is meant by the word Hallowed?

We pray, that as god is glorious in himselfe, so he may be declared and made knowen vnto men.

How shall Gods name be declared to be holy and glorious?

1. First, we pray that his wisdome, power, goodnesse, mercie, truth, righteousnes, and eternitie, may more and more be imparted vnto vs and other of gods people.

2. Secondly, we pray, that according as we know these things, so the fruits of them may appeare in ours and all gods peoples liues, that so gods name may be honoured and praised.

What doe we pray against in this petition?

1. First, wee pray against all ignorance of holy things wee should knowe, and want of good workes, whereby god wants of his glorie.

2. We pray against all false religion, wickednes, and vngodlines, whereby gods name is dishonoured.

FINIS.

A Letter againſt hardneſſe of heart.

I Beſeech God, the Father of Ieſus Chriſt, to giue me his good ſpirit; in writing to giue aduiſe, and you in reading to receiue it, Amen.

Since the time that I receiued M. S. Letter, wherein he declared his carefull compaſſion ouer your eſtate: I haue beene not a little grieued, becauſe partly for want of a conuenient meſſenger, and partly becauſe of my manifold diſtractions with the like occurrences, and other waightie affaires, I haue beene hindered from writing hitherto vnto you. And albeit euen ſtill I be in the ſame caſe, yet conſcience towards God, and loue and compaſſion towardes you, forceth me to ouercome lets, which hardly I could otherwaies preuaile againſt. And albeit I can not ſpeak as I would, yet of that which I ſhall write (proceeding from the forenamed grounds) I looke for ſome bleſſing of God through Ieſus Chriſt, if you will not too much faint in faith, and yeeld to the Aduerſarie: yea if you will but hope ſo well of your ſelfe as (in the feare of God I write it) I hope of you. Firſt, whereas it ſeemeth you are ſometimes grieued, becauſe you tarried not ſtill at Cambridge according to mine aduiſe, you muſt know I aduiſed it not as a thing neceſſarie, but more conuenient, as I then ſuppoſed, but I aduiſed you to obey your father, if his pleaſure ſtill continued to haue you home: whereunto you yeelding, I can not ſee how you offended, it being your fathers pleaſure you ſhould ſo doe. And who knoweth whether being there you might not haue beene as much troubled, there being no priuiledge for perſons and places in ſuch caſes? And who knoweth whether it be the Lords pleaſure, for the example and inſtruction (and I hope the conſolation) of others in the end? And albeit you will now thinke that here you were nearer the moe and ſtronger meanes

meanes, yet know you and be perſuaded, that God can and doth in ſuch caſes worke by fewer and weaker, according to his good pleaſure. Beſides, it is in our corrupt nature to make much of ſuch meanes as wee can not haue, and not ſo to eſteeme thoſe which God doth offer vs, as wee ſhould. I beſeech you therefore in the name of Ieſus Chriſt, humbly to praiſe God for thoſe meanes he offereth in mercie vnto you, and to vſe them in faith accordingly; and ſo God ſhall bleſſe you by them. And then by ſuch conference as you may haue from hence by letters, wherein if I may ſtand you in any ſtead, rather for the good opinion you haue of me, than for any great matter I am able to performe, I ſhall be readie to offer any office of loue vnto you, as God ſhall inable me; and ſo farre forth as I ſhall be at any time inſtructed in your particular eſtate in ſome Letters ſent from you by conuenient meſſengers. That which I perceiue preſently by M. S. Letter is, that you are afflicted with the blindneſſe of your mind, and hardnes of your heart, which can not be mooued either with the promiſes of Gods mercies, or feare of his iudgemēts; nor affected with the loue & delight of the things which be good, nor with the hatred and loathing of the euill. Great cauſe you haue of griefe I confeſſe, but no cauſe of deſpaire dare I grant; becauſe I am perſuaded that your perſuaſion is ſomwhat falſe; partly for want of a ſound iudgement of your eſtate, & partly for ſome defect of faith, ſomewhat through your owne default. Firſt therefore know you for a certentie, that this is no other tentation than ſuch as diuers of Gods children haue bin humbled with, and afterward haue had a good iſſue out of it: & if it pleaſe God to mooue you to credit me, I my ſelfe haue knowen others, as deepely this way plunged as you can be.

1. Cor. 10. 13. Remember therefore, that God is faithfull, and will not ſuffer you to be tempted aboue that which you ſhall be able to beare. And yet further to confirme you herein, the holy Scriptures do record, that this way God heretofore hath humbled his owne people: in whoſe perſon the Prophet Eſay lamentably complaineth: *O Lord, looke downe from heauen, be-*

Eſa. 63. 15. *hold from the dwelling place of thy holineſſe, and of thy glorie.*

Where

Where is thy zeale and thy ſtrength, the multitude of thy mercies, and of thy compaſſions? They are reſtrained from me. And afterwards: *O Lorde, why haſt thou made vs to erre from thy wayes, and hardened our hearts from thy feare?* And in the next Chapter, verſe 6. *We haue beene all as an vncleane thing, & all our righteouſnes is as filthie clouts: and we all doe fade as a leafe, and our iniquities as the winde doth take vs away: and there is none that calleth vpon thy name, neither that ſtirreth vp himſelfe to take hold on thee: for thou haſt hidde thy face from vs, and haſt conſumed vs, becauſe of our iniquities.* And before: *We grope for the wall like the blind, and we grope as one without eyes, wee roare like Beares, and mourne like doues.* So complaineth Ezechias in the bitterneſſe of his ſoule. *Like a Crane or a Swallow ſo did I chatter, I did mourne as a doue.* And when Dauid cryeth: *Create in me, O God, a cleane heart, renew in me a right ſpirit: Reſtore to me the ioy of my ſaluation, eſtabliſh me with thy free ſpirit:* Doth he not declare that his heart was vnclean, his ſpirit crooked, the ioy of his ſaluation loſt, and himſelfe ſubiect to the ſpirite of bondage? ſo that wanting the ſpirite of libertie or adoption, he could neither cry *Abba Father*, nor haue any power againſt ſinne. Thus you ſee how Gods childrē may be blinded in mind, and hardened in heart for a time, ſo that they feele in themſelues the grace of the holy Spirite to be as it were periſhed and dead.

Eſa. 59. 10.

Eſa. 38. 14.

Pſal. 51. 10.

Further to relieue the infirmitie of your iudgement in this caſe (becauſe I know it may much diſtreſſe you) you muſt vnderſtand that there be two kinds of hardnes of heart: the one which is not felt nor perceiued; the other, perceiued and felt: and of the former that there be two ſorts, the firſt (which is moſt fearefull) when any doe purpoſely reſiſt the motions of gods ſpirit, and wilfully refuſe the meanes of their ſaluation; of which the Prophet Zacharie ſpeaketh. 7. 11. *They refuſed to hearken, and pulled away their ſhoulder, and ſtopped their eares that they ſhould not heare: yea, they made their hearts as an adamant ſtone: leaſt they ſhould heare the law, and the words which the Lord of hoſtes ſent in his ſpirit by the miniſterie of the former Prophets.* The outragious ſinne of theſe men, the Pro-

Two kinds of hardnes of heart.

phet

phet Esay expresseth in these their owne fearefull tearmes: *We haue made a couenant with death, and with hell we are at agreement: though a scourge runne ouer and passe through, it shall not come at vs: for we haue made falshood our refuge, and vnder vanitie are we hidden.* This was a fearefull estate indeed, yet for all that no man can say, but some of those hauing hardened their hearts, might be, and were afterward conuerted.

The second kinde of hardnes of heart not felt.

The other kind of hardnesse of heart which is not felt nor perceiued, or if perceiued yet not felt; (which albeit it is lesse fearefull, yet is it dangerous enough) is in such, as although they wilfully resist not Gods spirite in good meanes, yet securely, carelessly, and willingly they lie in sinne, without any remorse of it, or true taste of good things. Such was Dauid his estate for the space of a yeare before Nathan the Prophet came to reprooue him, and rouze him from his lulled sleepe. Both these kinds I am persuaded you are free from; otherwise than in temptation Satan may sometimes mooue ye thereunto. The other kind of hardnesse of heart which is perceiued and felt, is of two sorts; the one in them which are desirous of meanes whereby they may be relieued, although they doe find small or no ease at all in themselues for a time.

2. kind of hardnesse perceiued and felt is of 2. sorts. Esay 63.

Of this kinde the Prophet Esay (in the name of some of Gods people) complained. And such was Dauids state. After that Nathan had reprooued him, and Gods Spirite began to worke with him, yet he cryeth out (as ye heard before) of the losse of Gods graces: and when hee saith, that God will accept of no sacrifices be they neuer so many nor precious without a contrite heart and broken spirit; hee sheweth that for a time (euen after the Prophet had reprooued him) he wanted both. This is your case, and therefore you are in the state of saluation. For Dauid was in this case, euen after he had confessed his sinne, and had receiued absolution and pardon from God, by the ministerie of Nathan; although he neuer felt ioy thereof, nor true griefe for the other: yet because in trueth of heart he confessed his sinne (as my trust is you doe) and was certenly persuaded of the pardonablenes of it by Gods mercie, (although hee was farre off from the feeling of it, or ap-

plying

plying it to his woſull conſcience) his ſtate was good and very well to be hoped of. And you muſt know and be perſuaded, that thoſe things which are written of Gods ſaints, and namely of Dauid and Peter, and ſuch others, are examples for vs, if we will ſtay our ſelues vpon the word of God in the miniſterie of his ſeruants, and waite vpon the Lords good time, till he come nearer vnto vs by his Spirit: nearer I ſay, for he is come alreadie vnto you; or it may be he neuer went from you: becauſe to be grieued and humbled with blindneſſe of minde and hardneſſe of heart, to beleeue certenly the truth of Gods promiſes in generall, and to reuerence the ſeruants of God which bring the glad tidings of ſaluation, & to long after the comforts, vſing the meanes of the word and prayer, the ſacrament of the Supper, & the company of Gods children, contrarie to hope, vnder hope, yea without any preſent feeling: all this is a certen argument, that Gods ſpirit is with ſuch, and therefore with you. This eſtate although it be verie grieuous, yet it is neuer dangerous, much leſſe is it fearefull; vnleſſe any be ſo wilfull, that they perſeuere and continue in deſperate refuſing all good meanes: vnleſſe they perſeuere I ſay, for that through the ſpirituall aduerſarie, and his forcible power, whereby God ſuffereth him ſometime for a ſeaſon to winnow them as wheate, they are ſo bewitched and intoxicated, that they are carried by violent force of temptation, to waxe wearie of, or to refuſe all meanes of comfort by fits: yea, almoſt to haue no deſire at all vnto them, yea ſometimes to ſpeake verie euill of them: but all this is but temptation, & therefore God wil be mercifull vnto them for Chriſts ſake.

Thus Iob curſed the day of his birth, & wiſhed to be ſtrangled. Ieremie almoſt repented that euer hee preached in the name of the Lord: both ſcarſely abſtaine from blaſphemie. Dauid mooued with the ſpirit of ambition (though dutifully admoniſhed) wilfully went on in numbring the people. Peter alſo vainglorioufly preſuming of his owne ſtrength, being moſt wiſely and effectually preadmoniſhed of his weakenes euen by our Lord Ieſus, yet wittingly ruſhing as a horſe into the battaile, and then very cowardly yeeldeth, yea doubly

denyeth, yea strengtheneth his sinne with a threefold cord, and fasteneth it with bannings and cursings: and yet all these obtained mercie most bountifully. For why? as Sathan had desired to winnow them, so our Lord Iesus prayed for them, that their faith, though it was vehemētly assaulted, yet should not be ouercome; although it was battered, yet that it should not be destroyed; and though it was oppressed, yet that it should not be extinguished. And here be you fully perswaded, that albeit Luke 22, 31. the wordes seeme to runne as belonging but to Peter; viz. *I haue prayed for thee that thy faith should not faile*; yet he prayed for the rest of the Apostles, yea for all the faithfull. For first he saith not; Simon, Satan hath desired to winnow *thee*, but *you*: Why then saith hee, *I haue prayed for thee?* Verily because hee should more grieuously offend than the rest (although their offence was verie great) therefore his and our most blessed Sauiour applyed to him the promise, but did not appropriate it vnto him onely, and restrained it from the rest. Compare with this place Ioh. 17. 20. and you shall see that the heauenly veritie affirmeth, that he prayed not onely for the Apostles, but for all those that should beleeue through their worde: yea further, *Our Lord Iesus Christ was yesterday, is to day, and shall be for euer*. And as the forefathers were baptized into him, and did eate his flesh, and did drinke his blood; so was his prayer effectuall euen to them vnder the law, much more to vs vnder grace. And when you can find testimonie in your heart, that when you would doe well, euill is present with you, and that you doe the euill you would not; then doe not you it, but sinne in you, when it leadeth you captiue: much more when Satan works withall, buffeting you, assure your selfe that God hath pitie on you, that the vertue of his power shalbe perfect in your weaknes. If you beleiue, according to your faith it shalbe done vnto you. But you will say, you cannot beleeue that this vile and crooked hardnes of your heart can be remitted and renewed: and euen this was the second point which in the former part of my letter I gaue you to vnderstand was the cause of your excessiue distresse, I beseech you, and I charge you in

Hebr. 13.

Rom. 7.

2. Cor. 12. 9.

the

the name of our Lord Ieſus Chriſt, that you will not willingly lye nor offer iniurie to Gods ſpirit, nor to your ſelfe who hath receiued it. Tell me, what is the reaſon why you thinke you haue no faith? Verily becauſe you haue no feeling, nor any other fruits thereof, as you thinke. Well, firſt then agree with me herein (as you muſt if you wil not diſagree with the truth) that feeling is but an effect and fruit of faith; and therefore there may be faith without feeling, as wel as the cauſe may be without the effect, and the tree without any appearance of fruit, yea of ſappe for a ſeaſon. And as a man ſore wounded & diſeaſed may for a ſeaſon be depriued almoſt of all operations of the naturall life to the outward ſhew, and to his owne iudgement & feeling: ſo may a ſpirituall man be ſore wounded by Satan, and diſeaſed by the preſent feeling of his ſinfull corruptions, ſpecially in temptations; that he may thinke, yea appeare to others, that the life of the ſpirit is not in him. Thus Peters faith did not wholly faile (as you haue heard) or els the prayer of our Sauiour preuailed not. Thus when Dauid declared that his heart was vncleane, or his ſpirit crooked or vnſtable, & that he had loſt the ioy of his ſaluation, and the ſpirit of libertie or adoption; yet he prayeth, that God would not take his holy ſpirit from him: therefore he was not depriued of the ſpirit of ſanctification.

There may be faith without feeling.

Pſal. 5. 12. Verſ. 14.

Verſ. 13.

Here ſeemeth to be repugnance, but there is not any: hee was depriued indeed for a time of the graces of the ſanctifying ſpirit, but not of the holy ghoſt wherewith he was ſanctified: which graces, as God reſtored vnto him, ſo I am perſuaded he will doe vnto you. Yea, and I doubt whether you are depriued of them; but onely that partly Melancholy, partly Satan working therewith, make you doe iniurie to your ſelfe, and to the graces of the ſpirit in you: which I beſeech you to take heed of.

But the meſſenger can not ſtay, and therefore I can not write as I would, either of this, or of the remedie which you ſhould vſe; which hereafter I will, as God ſhall inable me: and I pray you let me vnderſtand (as I requeſted in the beginning) of your eſtate in particular ſomewhat more, and

that by this Bearer if you can, becauſe he is of your acquaintance, and will bring it to me faithfully. Onely I adde now vnto that I haue written of hardneſſe of heart at large, that you muſt diligently obſerue the worde *Create*, which Dauid vſeth, declaring that he had no feeling of heart. To this ioyne that which the Prophet Eſay ſpeaketh in the perſon of God. *I create the fruit of the lippes to be peace, peace as well to him that is farre off, as to him that is neare.* Therefore in faith you may as well pray, with hope to obtaine, as did Dauid: therefore ſay with him often, and with Gods people; O Lord, thou art our Father, we indeed are clay, but thou art our maker, & we are the worke of thy hands, &c. Know alſo, God can cauſe Wolues, Lions, Leopards, &c. to dwell louingly with lambs, Calues, and Kiddes, &c. and that which is vnpoſſible to men is poſſible with god, euen to cauſe a cable rope to go through a needles eye; that is, to change the hard heart of the vnbeleeuing couetous wretched man, much more yours: yea, know you that all things are poſſible to him which beleeueth. Crie then, *I beleeue, O Lorde helpe mine vnbeliefe*, and I dare promiſe you in the name of our Lorde Ieſus Chriſt, that you ſhall haue your hearts deſire in goodnes. Thus abruptly I muſt end. I commend you to God & the word of his grace, which is able to build you vp, and giue you the right of inheritance among them that are ſanctified. And the verie God of peace ſanctifie you throughout, that your whole ſpirit & ſoule and bodie may be kept blameleſſe vntill the comming of our lord Ieſus Chriſt. Faithfull is he which hath called you, which will doe it, Amen. I pray you pray for me, and I truſt as I haue, ſo ſhall I pray for you, and much more.

Pſal. 51.

Eſay. 64. 2.

Eſay. 11. 6.

Yours in Chriſt Ieſus,
to vſe in any need,

R. GREENHAM.

to Maſter M.

BRother beloued in our lord Ieſus Chriſt, ſeeing you haue had heretofore not onely knowledge, but alſo experiẽce of Gods gracious and mercifull goodnes in Ieſus Chriſt of your owne vnbeliefe & of Satans ſubtlenes; I could marualle why you ſhould giue ſuch place, and not keepe your ground no ſurer, if I were not much acquainted with ſuch occurrences. I know not therefore whether with wordes of rebuke, or of comfort, I ſhould ſeeke to relieue you. Becauſe I can not come vnto you, my counſell and deſire is, that you would come vp to London the next Tearme at the fartheſt; that ſo I might ask of God to frame my ſpeech to your good. In the meane ſeaſon I beſeech you to call vnto minde that which you can not be ignorant of; that in the Law ſacrifices were offered for Gods people, not onely at their firſt entrãce into couenãt with the Lord, but alſo afterwards many times: and that not onely for ſinnes committed by ignorance, but alſo by errour, that is, forgetfulnes, frailenes, retchleſnes, careleſnes, &c. If you haue not Tremellius his tranſlation by you, you muſt take heed of the Engliſh that hath ignorance: for they failed that ſo tranſlated it.

Leuit. 5. 45. 6.23. Leuit. 5. 45.15.6.2. Nũ. 15.28.

It is manifeſt, that the ſinne of errour is there oppoſed againſt the ſinne committed with an high hand, that is, *to blaſphemie with contempt of God*, and making his law of none effect, but to be in vaine. Which ſinne I am ſure you are moſt farre off from; I would you were as farre off from vnbeliefe and diſtruſt. That Gods children may fall after their calling, into diuers foule faults, may appeare by many proofes. Firſt, in the Law, when the Lord ſpeaketh in his Maieſtie and proclaimeth his glorie, yet in how many words commendeth he his mercie, and for how many ſeuerall ſorts of ſinnes? Doth not Eſay the holy Prophet call the people of his daies, *the people of Gomorrah*; and their Princes, *the Princes of Sodome?* Doth not he accuſe them as grieuous tranſgreſſours both of the firſt & ſecond table? and yet doth afterwardes promiſe them, that *though their ſinnes were as crimſon, they ſhalbe as white as ſnowe*:

Exod. 24. 6,7. Eſa. 1. 10, 11. Verſ. 18.

though they were red like scarlet, they shall be as wooll. Doth hee
Esa.31.6. Esa.63.10. Hosay.6.9. not charge them that they were sunke deepe in rebellion, & yet exhorteth them to returne vnto the Lord? Yea, doth hee not charge them not onely with rebellion, but also with vexing the holy spirite of God? And yet read what is written. Pray as there you may learne, Esay 10. Chap. 5, 6, &c.

Ier.31.18, 20. What? doth not the holy Prophet Ieremie shewe, that Ephraim was as an vntamed calfe? &c. yet so soone as he mourned and was ashamed of himselfe, doth not the Lord shewe, that his bowels of mercie were troubled for his estate? Doth not the Lord offer mercy vnto the profane & forgetful transgressours of his holy couenãt? Is not this part of the couenãt made with all the sonnes of Dauid in Christ Iesus, that if they
Psal. 50.5, 18. not only omitting many good things, but also commit rebellions and iniquities, that though he may visite them, yet it shall be with the rod of his children, and that his mercie hee
Psal.89.30. will not take from them, nor breake off his couenant made with them in Iesus Christ? Therefore remember that the holy promises, threatnings, precepts, and examples are written, that we should not sinne; but, *If any man sinne, wee haue an aduocate with the Father, Iesus Christ the iust, and he is the re-*
1.Ioh. 2.2. *conciliation of our sinnes, and not for our sinnes onely, but for the sinnes of the whole world.* Doth not the blessed Apostle Paul
1.Cor.1. 6,7. charge the Corinthians (whome hee affirmeth to be rich in Christ, and destitute of no spirituall gifte) to be more carnall than spirituall, yea babes in Christ, yea to be fallen into Idolatrie, committing of euill things, fornication, tempting not
1.Cor.3. 3.2.3. only of God but of Christ, yea murmuring against them; yet
1.Cor.10. 7.13. doth hee not herein comfort them, that no temptation hath taken hold on them but such as appertaineth to man, & that
Psal.19.13. God will be merciful vnto? Dauid praieth against presumptuous sinnes, that they should not reigne ouer him: signifying, though he sinned presumptuously, yet if he did not persuere in presumption obstinately, without desire to repent, that such sinne or sinnes were pardonable. Now the Lordes couenant towards his in Iesus Christ is, not to deale after their sinnes, nor to reward them after their iniquities, much lesse will hee

not

not regard in wrathfull displeasure their infirmities. For if he should so marke what is said or done amisse, who were then able to abide it? But with him is mercie in Iesus Christ, that he may be feared. Therefore lift vp you hands which hang downe, strengthen your weake knees, & say vnto your soule; Why art thou so cast downe & vnquiet within me? I will yet trust in Iesus Christ, & wait vpon the mercifull graces of god purchased by his merits. Consider that true humilitie ariseth of faith in Iesus Christ, and that is true faith that ingendreth humilitie; as we may not diminish our sinnes, so may we not too much aggrauate them, nor diminish Christs merits: haue euermore in your minde the example of the prodigall sonne, who saith not, I am not thy sonne; but, *I am no more worthie to be called thy sonne:* he saith not, Let me be thy bondslaue; nay he saith not, Let me be thy hired seruant; but, *Let me be as one of thy hyred seruants*: his father came and met him, fell on his necke, &c. So shall it come to you good brother. I neede make no more application: the holy annointing which you haue receiued, will bring the old mercies of God vpō others & vpon your owne soule, vnto remembrance, & lead you into all truth, which shall be requisite for your saluation. Put your trust in the Lord, and be you assured, beleeue his ministers & you shal prosper. The Lord Iesus *came not to breake the bruised reede, nor to quench the smoking flaxe*; his grace shall be euermore sufficient for you, and his vertue shall vnto the end manifest it selfe in your weaknesse. Now therefore I beseech him to preserue your bodie and soule, and spirite, vnto his most glorious appearing. Faithfull is hee that hath called you, and promised, who will also performe it, Amen.

True humilitie proceedeth frō faith.

From my house in London in Warwicke lane,
Anno 1591. *Feb.* 24.

Yours in Iesus Christ,
as hee hath beene.

R. GREENHAM.

A Letter Conſolatorie, written to *a friend afflicted in conſcience* for ſinne.

Grace and peace in Ieſus Chriſt.

MY very good and louing friend in the Lord Ieſus, I vnderſtand by M. H. who oft traualeth into thoſe partes, that you require of me letters of comfort for reliefe of your afflicted and diſtreſſed conſcience. Wherin I could be glad to performe any dutie that is within the compaſſe of my poore abilitie. But your beſt and ſoundeſt comfort (as I take it) lyeth in thoſe that haue themſelues beene exerciſed with that triall: who from the comforts of Chriſt that haue abounded in them, are beſt able to comfort thoſe that are in like ſort afflicted by the hand of God. Againe, I haue written vnto you many times of this argument: if my Letters remaine with you, they may alwaies ſpeake for me that which I am able to ſay to that point. If you require more than I haue written before this; then were it reaſon you ſhould ſend me my former letters, that I might knowe where to begin that which remaineth. My leiſure is not great as you knowe, and there is nothing whereinto I enter more vnwillingly, than into this labour of writing. Yet that you may vnderſtand that I haue not altogither forgotten your old loue towards me, nor haue ſuffered mine affection towardes you vtterly to decay; I will indeauour at once as briefely as I may to remember vnto you, ſo farre as I can call to minde, the ſumme of all that I haue

haue written vnto you heretofore. The question (as I take it) that lieth in controuersie betweene your conscience and the enemie, is of the assurance of your saluation. Wherein I would haue you first to consider what is, or at any time past hath beene the testimonie of the spirit of God vnto your spirit, and then I doubt not, but either from present sence of the same spirit of God, crying in your heart *Abba father*, or from the remembrance of the daies of olde, wherein you had a comfortable assurance of Gods fauour, you shall be able to repell the force of this temptation, considering that the holy Ghost can not lie, that God, whom hee loueth, vnto the ende he loueth, and because his gifts and calling (as the Apostle saith) are such as whereof hee doth not, nor can not repent him. Then consider the nature of faith, which how weake and vnperfit soeuer it be, it cannot be denied euen by Sathan himselfe, to be faith: according to that which is said, *I beleeue, Lord helpe thou mine vnbeliefe.* And if you haue faith euen as much as a graine of mustard seed, &c. that faith apprehendeth Christ Iesus, in whom there is all sufficiencie of saluation, and in whom we are compleat: so that whatsoeuer scruple ariseth from our selues, or is enforced of the enemie from any imperfection that is in vs, it need not at all to dismay vs, because we saue not our selues, but are saued by him, *Who is made vnto vs from God, wisdome, righteousnesse, sanctification, and redemption; that who so glorieth should glorie in him.* And indeed there is no surer refuge when the enemie distresseth vs, then renouncing our selues to professe the onely name of Christ Iesus, who died for our sinnes and rose againe for our iustification. For if the enemie shall say, we haue sinned; our answere is, Christ hath dyed for vs, yea is risen againe, yea is ascended into heauen, &c. If hee say, we want the righteousnes of the law; we must answere, Christ hath fulfilled the law, that we by him might be made the righteousnes of God. If he say, we are in nature corrupt, and therefore both vnworthie and vnfit for the kingdome of heauen; we must answere him with the words of Christ himselfe, For their sakes haue I sanctified my selfe. Finally whatsoeuer

The testimonie of the spirit.

The nature of faith.

Mar. 9. 24.

Mat. 17. 20.

Col. 2. 10.

1. Cor. 1. 30

Rom. 4. 25

Rom. 8. 34

Rom. 5, 19.

2. Cor. 5. 21

2.Cor.1.20 Col.1.19 soeuer shall be obiected against vs by the enemie, our answer must be, that in Christ all the promises of god are Yea, & in him they are Amen. That all fulnes dwelleth in him, and that in him we are perfected: so that we may boldly say with Saint Rom.8.1. *Paul, There is no damnation to those that are in Christ Iesus.* If Satans importunitie & impudencie will not thus be answered, we must end all disputation with him by our selues, and sende him vnto Christ, who amongst other parts of his office towards vs, performeth also this for vs, both before his heauenly father, and against all our aduersaries, that he is our aduocate to pleade and defende our cause, which yet is not so much ours as his owne; because the question is not of our merites or satisfactions which we freely renounce: but of the merit of his obedience, & of the value of his death vnto the saluation of those that beleeue in him. So shall wee at once stop vp the mouth of the enemie, when refusing to plead our owne cause, we refer our selues vnto Christ, whom we know to be the wisdome of God, and able to answere all that can possibly be obiected against vs. For seeing Satan is a wrangling and subtill Sophister, it is our surest & safest dispatch, to breake off all dispute with him, & to sende him thither where he may receiue his best answere; and we need not to doubt, but he that hath answered the iustice of God, & cancelled the obligation that was against vs before his heauēly father, will easily defeat whatsoeuer the old serpent our accuser the deuill is able to alledge against vs. But if we cannot so auoid his assault, but needs we must enter the combat with him, let vs take vnto our selues that courage that becommeth the souldiers of Christ, and in the name of the Lord Iesus manfully oppose our selues, knowing that he which hath brought vs into the battell, will both saue vs and deliuer vs out of all dangers. Then if the enemie shall say that we haue no faith, and therfore haue no interest in Christ, we may answere, that our beleeuing dependeth not vpon his testimonie, it is enough that our selues do know, & feele by the grace of God, that we do beleeue. As for him, we do the rather persuade our selues of faith, because he saith that vve beleeue not: knowing that

Whether we haue faith or not.

he

he is not onely a murderer, but also a lyar from the beginning & the father of lying. Now, he that was neither ashamed nor afraid to charge God himselfe with vntruth, will make lesse scruple to deale falsly with vs, and that therefore we vtterly reiect his witnes, as the witnes of a notorious & treacherous deceiuer, vnworthy all credit, & whom we can not beleeue, euen in the truth it selfe without danger. For which cause he was so oftentimes silenced by our Sauiour Christ and his Apostles, euen then when after his deceiueable manner hee bare witnes vnto the truth. Againe, when the question is of our faith in Christ, whether we beleeue in him or not, we must beware that we stand not here vpon perfection of knowledge, which in the best Diuines is vnperfect: nor vpon the perfection of our perswasion, which in all flesh is mingled with imperfection: It is enough for our preset cõfort, & to the silẽcing of our aduersarie, that we haue a competent knowledge of the mysterie of our saluation by Christ; far remooued from that ignorance and implicit vnderstanding, which Satan hath planted in the kingdome of Antichrist. For perswasion also, we acknowledge, that partly by the corruption of nature, & partly by his assaults, by the grace of God it is such, as the same is oftentimes assailed and shaken; yet faileth not, nor falleth vnto the ground, but standeth inuincible against all his attempts and inuasions whatsoeuer. And finally, for that faith wherby we rest for our saluation vpon Christ Iesus, we glorie not in our owne strength: but we say euery one for himselfe with him in the Gospell, We beleeue, Lord help thou our vnbeliefe. For if faith be, as it is indeed a repose, setling, placing, & putting of our trust & cõfidence for our saluation in Christ whom the Father hath sealed; then we doubt not to proue against Satan & all his instruments of infidelity, that we doe beleeue: & that the weaknes of our faith which we willingly acknowledge, & that remnant of vnbeliefe which yet hãgeth vpõ vs, is so far off from dismaying vs, that it is both a warning and motiue vnto vs of great force to stirre vs vp, and to set vs a worke by all good meanes to establish and to increase our faith, wherein we finde the good hand of the Lord not to be

Iohn.8.44.

Mar.2.24. Act.16.18.

wanting

wanting vnto vs, and his eares not to be shut vp against our praiers; in which we alwaies say with the Apostles of Christ, *Lord increase our faith.* If it shall be obiected, that because we haue not the same sence and feeling of faith which sometimes we had, as Satan himselfe could not then denie, therefore we haue now no faith, but haue vtterly lost the same: we may answere, the argument followeth not: for euen in many diseases of the bodie it is so with them that haue them, that they seeme little better than dead corpses, & yet there is life in them, which hidden for a time, after is recouered and raised vp againe: so it is many times with the children of God, that being ouerborne and distressed with extremitie of affliction and temptation, they seeme for the time both to themselues and others, to haue lost the life and light which once they enioyed. Yet so it is, that whē the tempest is ouerblowne and the gracious countenance of the Lord againe beginneth to shine vpon them, the faith which was as it were hid for the time, taketh life, and sheweth forth it selfe, and plainly proueth, that as the trees when they budde in the spring time and bring forth their fruit, were not dead in the winter as they seemed to be: so the faith of Gods children, springing a fresh after the stormie winter of temptation, declareth manifestly that it was not dead whē it seemed so to be, but was onely respited for the time, that afterward it might bring forth more fruit: and whereas the afflicted soule desireth nothing more than to beleeue, though it feele not a present operation of comfort by faith; euen that desire argueth a secret sence that can not easily be discerned, togither with assurance of better estate in time to come, according to that of our Sauiour Christ. *Blessed are they that hunger and thirst after righteousnes, for they shall be satisfied*: And that of the blessed virgine, *Hee filleth the hungry with good things, but the rich he hath sent empty away.* Also that bewailing & deploring of vnbeliefe which is found in the afflicted, is not onely a steppe vnto their former comfort, but a certaine proofe and demonstration of the returne thereof. For the Lord working by his spirit in the hearts of his childrē groning that cannot be expressed ther-

Mat. 5.

by

by assureth them that in his good time he will heare them and grant their requests. And so much the more we may be perswaded here of, because the loue of God towards vs, as it began not of vs (as *S. Iohn* saith) so it dependeth not vpon vs, but vpon the trueth and constancie of him, with whom there is no change nor shadowe of change. Againe, the temptation it selfe from which our affliction doth arise, though it haue of it selfe a most bitter & sharp tast, euen vnto the welding of our soules neare vnto death: yet hath it also in it argument of comfort, the Lord himselfe out of darknesse raising vp light vnto his children. For euen by this, that Sathan so busily and so fiercely assaileth vs, it doth appeare, that as once he lost his possession in vs and was cast out by one more mightie than himselfe, which is Christ: so now he findeth no peaceable entrance, but a strong and mightie resistance, & that therefore there yet remaineth such part of the former worke, hee could not hitherto ouerthrowe, nor shall be able for euer, which is the secret seed of faith still sustained and nourished by the spirit of God when we would thinke it were vtterly extinguished. For as the fire when it wrastleth with the water throwne vpon it, ceaseth not till it haue ouercome: so this resistance of the spirit against the flesh, will not cease vntill the full victorie be obtained, and Sathan himselfe troden vnder our feet. Neither is there any more sure testimonie, either of our present deliuerance begun, or of our full & perfect victorie in time to come, then this, that by the word of God we doe (though but weakly) resist the tentations of the enemie, and continue in the battaile against him: mourning indeed and trauailing vnder the burden of affliction, but yet standing vpright before the enemie, so that he cannot fully preuaile against vs, much lesse ouerthrow & destroy vs. But here one thing must carefully be looked vnto, that we be not so farre discouraged, either with want of feeling, or ouerborne with desire of that we haue not, as we forget what mercie heretofore we haue receiued. When *Iob* so earnestly, & (as one would thinke) impatiently wisheth the good things he had somtimes enioyed, he doth not only expresse the great affection 1 Ioh. 5.

affection he had to be restored vnto his former estate, but also giueth the attentiue reader to vnderstand a secret worke of that grace of God; from the remembrance of that which had bene, insinuating an hope of that which should be, as the euent it selfe afterward declared; which issue of his troubles *S. Iames* would haue vs diligently to consider when hee saith: *Ye haue heard of the sufferings of Iob, and haue seene the end of the Lord.* But it fareth in this case with the afflicted soule many times, as it doth with those that greedily striue for the goods of this world; their affections of hauing more is so strong, & doth so violently possesse & cary thē, as it not only depriueth them of the vse of that they haue, but also maketh them forget the same, & which is yet more, protest against it, as if they had it not at all. So the humbled and afflicted spirit, ouerborne for the time with present griefe and anguish of minde, not onely vseth not the comforts it hath, and can not presently discerne; but also causeth an vtter forgetfulnes of them, and which more is, protesteth against them, as if they were not; yea (as we see often in *Iob*) he so complaineth of the contrary, as if the Lord had not only forsaken his seruant, but had armed himselfe, & did fight against him to destroy him. Here therefore we must bridle & chastice our impatient and murmuring spirit: & remember that of *Iob* so farre contrarie to the other, that though the Lord should destroy him, yet he will trust in him. Neither must we so much vex and vnquiet our hearts for that we want, as labour to make vse of that we haue: which though it seeme little vnto vs for the present, yet in truth is more than Sathan by all his force is able to ouercome, as may appeare vnto vs by that endles resistance which the spirit of God dwelling in vs maketh against him. For hee that so fighteth is not yet captiue: & he that standeth in face of the enemie, & endureth al his assaults, is not yet vanquished. Yet that he holdeth out in so great weaknes of his owne against so strong and furious assaults of the enemie; it plainly argueth, that he standeth by a greater strength than his own; by which, as he is presently preserued that he falles not into the hand of his aduersarie; so need he not doubt thereby to

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be finally deliuered, and be crowned with victorie and triumph in despite of Satan and all he is able to worke against him. But if the enemie, whose quarelling with vs is endlesse, as his malice is vnsatiable, will not thus leaue vs and giue vs rest, then as I said before, it is our best and safest way, at once to end all disputation with him. And wee can not better shake him of, than by exercising our selues in praier, reading, and meditation of the word of God, and by diligent walking in the workes and labours of our callings: for there is no greater opprrtunitie nor aduantage that can be giuen vnto the aduersarie, than if he shall finde vs idle and vnoccupied. If the minde be alreadie possessed of, and occupied in good things, it can not so easily be transported vnto that which is euill: But if he finde the house emptie and fitte for him, he then entreth without difficultie. In the question of faith we haue comfort also from the works & effectes thereof in our selues: For as the tree is knowne by the fruites, so faith wanteth not her fruits whereby she may be discerned. Faith proued by the fruites. These are of diuers sorts, sorrow for sinne past, hatred of euill, care and endeauour to auoide it both in generall and particular, the loue of God and of his righteousnesse, desire and care with labour and contentation to please him, both in generall & particular duties. And here againe we haue a lawfull and necessarie recourse vnto the time past. For albeit wee haue nothing to glorie in before God, when the question is of the cause of our saluation; yet the effects of the grace and fauour of God towards vs in the former fruites of our faith, may yeelde vs no small comfort in the time of our heauines and of the anguish of our spirites: hereof it is that the Prophet in the Psalmes doeth so often protest his obedience vnto *God*, and care to doe his commandements: hereof it is that *Iob* vnto the comforting of his distressed conscience remembreth the course of his former life, led in the feare of *God* and obedience of righteousnes. For although we may not attribute any merite vnto our workes, but must giue the whole glorie of our saluation vnto Christ alone; yet our workes doe witnes for vs, that we are the children of God, because we are guided by his

Pſal. 77. 6.

Pſal. 119.

Iob. 31.

Rom. 8. 4.

his spirit, and as the Apostle saith, *though the bodie be dead in respect of sinne, yet the spirit is life for righteousnesse sake*. Also the gracious effects of Christ himselfe dwelling in our hearts by faith, are sure and certaine testimonies that we are members of his bodie and doe belong vnto him, because as branches implanted into him which is the vine, wee bring forth fruit according to the nature of the vine. If it be saide we do yet sinne; our answere is, that that happenneth vnto vs not frō the new creature, but from that other part yet remaining in vs still subdued vnder sin, in which the Lord of mercy doeth not esteeme vs, but in that new man which is fashioned againe according vnto his owne image. In so much as S. *Paul* doubteth not to say, that the sinnes of the faithfull proceeding from the remainder of corruption, yet abiding in them, are not their workes, but the workes of the flesh, which being alreadie wounded vnto death by the power of the death of Christ, languisheth more and more, & shall finally be abolished by death, which is the end and accomplishment of our mortification, and fully endeth the battell betweene the flesh & the spirit. What shall I say of the loathing of this life, & the vanitie therof, & of that desire which is in the children of God, to be dissolued and to be with Christ? of contentmēt in all estates, patience in afflictions, constancie in the trueth, loue towards those that loue the Lord, pitie towards those that are in miserie, and the desiring of the good euen of their enemies and those that hate them? Which vertues, though they beare not an equall saile, by reason of the weakenes of the flesh and of the malice and resistance of the enemie; yet are they vndoubted testimonies of our loue towardes God, which is not but in those who are first beloued of him, and haue tasted how good and gracious he is. If we shall looke vnto the exercises of pietie & of the worship of God, though we may here (as elsewhere) complaine of our wants and defects, yet wee shall through Gods goodnes finde matter of comfort. Remember therefore what mercie the Lord hath shewed you in this part; with what desire and affection you haue heard the word of God: how pretious it hath bene vn-

Rom. 8, 10.

Iohn. 15. 2.

Rom. 7. 17

Rom. 6. 2.

Loathing of this life &c.

Phil. 1. 21.

Comfort from the exercises of pietie.

The hearing of the word.

to

to you, aboue gold, euen the most fine gold: how sweete and comfortable, euen aboue the honie and the hony combe. Remember with what fruit of knowledge in the will of God, increase of faith in his promises, purpose and endeauour of amendment of life, you haue oftentimes heard the same. Call to minde with what zeale and earnestnesse of spirit you haue sometimes called vpon the name of God both publikely and priuately, with others and alone by your selfe: with what ioy and reioycing of the soule you haue praised the Lord for his mercies towards his Church, and towards your selfe. Call to minde what hath beene in you at any time, the power of those Sacraments, which are annexed as seales vnto the promise of saluation by Christ, and how farre they haue by the blessing of God erected your minde in hope & assurance of his goodnes towards you.

Praier.

Praising of God.

Sacraments.

If your present discouragement resist the comfort of these meditations, it is no newe thing, that in our weakenesse wee should after the manner of those that be sicke, disaduantage our selues of that which might doe vs most good: yet remēber how iniurious a thing it were, to esteeme the children of God by their present agonies and conflict of conscience, rather than by the comfort of that estate wherein the grace of God shined plentifully vpon them and in them. For as when me are diseased, it can not thereof be concluded, that they were neuer in health: so the present discomfitures of the children of *God*, though they take away the sence of his mercie for a time, yet they are no repeale of his former goodnesse & fauour towards them, nor denie them to haue bin, euen in their owne iudgement and feeling deare vnto the Lord: and still to be, though the storme and tempest of their present affliction suffer them not so liuely and comfortably to enioy the same, as before. For which cause they must with *Iob* and *Dauid* call to remembrance the comforts of times past, from thence to assure themselues of the returne of the good hand of the Lord in due time. I doubt not but you can be witnesse vnto God and to your owne selfe, that the time hath beene when your comfort and assurance of Gods fauour was such,

Iob. 29 3
Psal. 77, 6. 11.

as Sathan himſelfe could not denie the teſtimonie which the the ſpirit of God did beare vnto your ſpirit. Now the giftes & calling of God are without repentance, and whom hee loueth he loueth vnto the end: neither doth our ſaluation depend vpon any thing of our owne (for then we ſhould a thouſand times periſh and fall before the enemie) but vpon that eternall and euerlaſting loue of God, wherewith he hath loued vs in Ieſus Chriſt before the foundations of the worlde were laide: which loue of his, if it hath at any time beene made knowne vnto vs and apprehended of vs, wee haue aſſurance greater than the teſtimonie of men and Angels. But you will ſay, that which ſometimes I felt is now gone, and in ſtead thereof I am perpetually oppreſſed with the horror of the wrath of God, iuſt againſt me for my ſinnes. It is true that the power and ſence of faith is not alwaies alike in the children of God: yet is it a falſe and ſophiſticall concluſion, ſuggeſted from him that is a lyar from the beginning, and the father of lying, to ſay, we feele not faith, therefore there is no faith in vs. For in many diſeaſes of the bodie wee haue no ſence of life, and yet wee liue. The Sunne ſhineth not in the night ſeaſon, nor when it is obſcured with clouds: ſhall wee ſay therefore that there is no ſunne, or that it hath vtterly no operation? Admit alſo (which yet may not be admitted) that the Lord had for a time vtterly giuen vs ouer: can wee conclude thereof, that he will neuer againe be merciſull vnto vs? Nay, hee that found vs when wee ſought him not, will ſurely returne vnto the worke which hee hath begunne, though he ſeemeth for a while to haue forſaken it. There is ſometime as it were an eclipſe of our faith, and of the feeling of the grace of God towards vs: but let vs aſſure our ſelues, that as the Sunne and Moone doe not periſh in their eclipſes, nor looſe their light for euer, ſo in this eclipſe which happeneth for a time vnto our faith, and ſence of Gods goodnes, the ſame ſhall not periſh or looſe his vertue for euer: but ſhall in good time be reſtored, or rather quickened in vs againe, vnto our further and more aſſured comfort. This you haue ſeene in many the deare children of God whoſe heauines

Rom. 8. 16.
Rom. 11. 29
Iohn. 13. 1

nes hath beene knowen vnto you, that they haue not beene forgotten for euer, but that the Lorde, who seemed for a while to frowne vpon them, did in the end cause his most gratious & louing countenance to shine vpon them againe: you haue felt it in your selfe, that there hath bin an interchangeable course of sorow and comfort, of faith and feare, & that the one hath continually succeeded the other, that the same hand that humbled you, did raise you vp againe; that he that inflicted the wound into your soule, applied thereunto the most sweete and soueraigne remedie of his grace. So ancient and so experienced a souldier as you are in this spirituall battaile, should now be valiant and strong vnto the combate: our victorie wherein, though it be not to be hoped from the weakneſſe of flesh, yet the experience we haue had of the goodnes of *God* in our former troubles, ought to assure vs of the returne of his helping hand in all our necessities. Shall I put you in mind of the grace of *God* towards you in your comforting of others, euen then when your selfe haue beene in some discouragement? If others haue receiued comfort from you, raise vp the same comforts vnto your selfe. Neither is there any cause you should feare, least the spirite which in you was able to erect and confirme others, should not be able to refresh and comfort your owne soule. In other things wee loue our selues too much, and doe well vnto our selues rather than to others: but here manie times by the fraud and deceit of the enemie, wee are made cruell vnto our owne bowels, and become his abused instruments to torment our selues: who will put a sword into the hand of his aduersarie to wound himselfe withall? And who will strengthen his enemie that is alreadie too strong for him? Yet this is our folly, that we will cõspire with Satan against our selues and arme him with weapons vnto our owne destruction. Saint *Peter* saith, *Resist the deuill, being strong in faith.* We must not therefore yeeld our selues vnto his tyranny, nor cast away that weapon of faith by which alone we may be able to ouercome. But I will vrge this argument no further,

1.Pet.5.9
1.Iohn.5.4
Ephe.6.16

Comfort from the benefits of this life.

I knowe that the benefits of this life are common for the most part, both to the reprobate and to the elect: yet both in those which are common, there is a great and large difference, and there are some so singular as carrie with them a stronger testimonie of the fauour of God, than that it may without impietie be denied. In common benefits it holdeth, that as things most aduerse are yet turned vnto our good; so much more the good gifts and blessings of God doe carrie with them a testimonie of his loue and fauour towards vs. For Rom. 8. 28. as the Lord speaketh vnto vs in the word and by his spirit, so his good and fatherly prouidence towards vs, is not without voice but soundeth aloud vnto the declaration of his loue. But there are as I said some benefits so speciall, that the vse of them is proper only vnto his children. Remember with me the first time of this trouble and dismaying of your conscience; and remember withall how many meanes the Lord hath ministred vnto you for your comfort. What shall I say of those whom the Lord hath put euen into your bosome, the more neater to apply his mercie vnto you, Master *C.* Master *B.* Master *R.* &c. al so furnished vnto your comfort, that you may well thinke, they were as so many handes stretched out from heauen to support and strengthen your weakenesse withall. If I should set my selfe to remember how many other the seruants of God haue by diuine prouidence beene directed to minister comfort vnto you, the number would be innumerable: Master S. Master *F.* Master *D.* Master *B.* Master *G.* Master *G.* and almost who not, of those that haue bene trained and brought vp in that schoole. Consider how great a mercie this hath beene, that so many excellent Phisitions of the soule, should at seuerall times apply themselues, if not vnto the cure, at the least vnto the mitigating of your disease. I will not examine how many and great comforts you haue receiued from them by word in presence, and by letters in absence: this only I aske of you, whether you haue not knowne all these to beare vnto you the same testimonie, to speake the same comfort, and to confirme you in the same assurance of the loue of God towards you.

Now

Now what ſpirit muſt that be, that ſhall contradict the ſpirit of God in the mouthes of ſo many and faithfull witneſſes? My good friend, marke what I will ſay vnto you: as the patient that is ſick in bodie willingly reſigneth himſelfe vnto the ſentence and direction of his skilfull and faithfull Phiſition: ſo muſt the children of God in their ſpirituall maladies, yeelde themſelues vnto the Phiſitions of their ſoules, ſo much the more, becauſe the Lord hath giuen vnto the miniſters of his Goſpell the power of binding and looſing, both in the publike miniſterie of his word, and alſo in the priuate conſolation of his children. I will not ſpeake of that which is publike, although not altogither vnfitte vnto my purpoſe, conſidering that that which is publikely ſpoken as vnto all, hath alſo a particular addreſſe vnto thoſe that are the Lords. As when the Lord ſaith by his prophet, *Bleſſed are all they that mourne in Sion.* I will for the preſent reſt in that vſe of this power of binding and looſing which is priuate and particular. Remember that of *S. Iames*, who ſaith, that vpon the praiers of the elders of the Church, the ſinnes of the diſeaſed ſhall be forgiuen him: which wordes can haue no other ſenſe, but that by them ſhall be pronounced vnto him the forgiuenes of ſins. A moſt excellent practiſe whereof, we haue in our Sauiour himſelfe, *Luke* 7. where firſt he prooueth by argument vnto *Simon* the Phariſie, that the mourning ſinner was pardoned all her ſinnes, and therefore was now no ſinner and wicked one, as hee vncharitably eſteemed her to be; then turning himſelfe vnto the diſtreſſed ſoule, firſt ſaith, Thy ſinnes are forgiuen thee; and afterward, Thy faith hath ſaued thee, goe in peace. Wherein, though there be ſome things extraordinarie in our Sauiour Chriſt as the ſonne of God, yet is it that power which he hath communicated vnto all his ſeruants, ſaying, *Whoſe ſinnes you forgiue, they are forgiuen, &c.* which is nothing elſe, but, whoſe ſinnes vpon due examination and triall of their repentance, you pronounce to be forgiuen, they are forgiuen. Here againe remember (my deare friend) how many of the faithfull and expert ſeruants of Chriſt haue examined your eſtate by conference with your ſelfe, and haue

Mar. 18. 18

Eſay.

Iam. 5. 15.

Verſ. 48.

Ioh. 20. 23

found all signes vnto health and saluation. Vnlesse therefore Satan dare contradict the Spirit of God, speaking by the mouthes of so many witnesses, hee cannot say but you are the Lordes. Now for your selfe, I am assured that you will not nor dare not say, but this hath been the constant testimonie of all the seruants of God sent vnto you; and that they were such as you had no cause to suspect their partialitie or flatterie in any sort. How is it then, that the voice of so many shoulde not be vnto you as the voice of God himselfe? Who, though he do not speake vnto vs now immediatly from heauen, as in some times past; yet hee speaketh vnto vs by the mouthes of his seruants, his Prophets. When *Dauid* saide in the horror of his soule, *I haue sinned against the Lord*; was it thinke you a small comfort that *Nathan* said immediatly vnto him, *The Lord hath pardoned thy sinne*? I will say nothing of the praiers of so many of the seruants of Christ as haue commended your cause vnto the Lorde, which can not be frustrate, the Lorde himselfe directing them to pray according to his worde, and vpon the assurance of his promise. Read *Iob.* 33. 23. If there be present with him (that is, with the afflicted soule, as verse 22.) a messenger from God, an interpreter (of the will of God) such as is one of a thousand, who may signifie vnto man the equitie of the Lorde, and intreating him for fauour shall say: Redeeme thou him that he goe not downe into the pitte, by that redemption which I haue found; when hee hath humbly besought the Lord, he doeth graciously receiue him that he may behold his face with ioy, and he restoreth vnto man his righteousnes. In which words there are many excellent things to be noted for the comfort of those that are afflicted. The first is, that the anguished soule finding no comfort at home and in her selfe, by reason of the strēgth of temptation, must seeke releese abroad at the hands of those whom God hath appointed to make glad the sorrowfull mind, and to giue rest vnto the wearied and distressed conscience. Wherein you must consider with all thankefulnesse, how great mercie the Lord hath shewed vnto you: for I doe perswade my selfe, as before I haue saide,

2. Sam. 12. 13.

Iob. 33. 23.

that

that since the time of your affliction, there hath not bene almost one, that hath any extraordinary gift in that kinde, who by conference, writing, or otherwise, hath not bestowed some part of his trauaile vnto your comfort. I could my selfe name a great number besides those aboue mentioned, but your selfe can remember many more. Now the testimony of so many faithfull seruants of Christ witnessing the grace and goodnes of God towards you, must be as the voice of God himselfe, who is not as man that he should lie, or as the sonne of man that hee should repent, or alter that which hee hath once testified. And if *Iob* do acknowledge that the cõfort of one faithfull witnes on the behalfe of *God*, is enough to the erecting and cheering of the heauiest mind, what can Satan say vnto the testimonie not of two or three witnesses which the law only requireth, but vnto the testimonie of two or three score, the meanest & weakest whereof should be able to answer in your behalfe vnto all that the enemie is able to obiect against you. The secõd thing I note, is that these haue not come vnto you by error or by chance, but by speciall addresse of *Gods* prouidence, as sent from the throne of grace to binde vp your woũd, & to minister comfort vnto your cõscience. The third, that these speake not their own words nor of thẽselues, but are the faithfull interpreters of the will of *God*, not indeed immediatly from himselfe, but by viewing & esteeming of the worke of *God*, and the fruits of his grace in those that are his. The fourth, that as they declare vnto the afflicted, that fauour of god towards them, which themselues are not able for the present to discerne, so they commende them by prayer vnto the Lord, who hath promised to heare and to graunt their requests. The first, that for comfort in this case, we must passe out of our selues, in whom there is nothing that may ease our griefe, and cast our eye and cogitation only vpon Christ, in whom all fulnesse of saluation doth dwell, considering that this is one of the means whereby Satan doth most distresse and anguish the afflicted soules, that hee holdeth them in the cogitation of their sinnes and transgressions against God, and suffereth them not to see

that length, breadth, height, and depth, and to knowe that
Eph.3.18. loue of Christ that passeth all knowledge, that they might be filled with all the fulnesse of God. The sixt, that the Lord both mercifully blesseth the labours of his seruants in comforting his children, and also graciously heareth their praiers and supplications made in their behalfe vnto his maiestie. And the last, that God in his good time erecteth the mindes of the afflicted, & openeth their mouthes to praise his name and to protest his goodnes, that he hath brought againe their soule from the pit, and hath shined vpon them with the light of life. Which effect of the grace of God, because you haue both seene in others and felt in your selfe many times, you haue great cause to hope and expect the returne of his comforting hand in due season, who also shall once determine these conflicting daies, and set vs in that peace which shall
Apoc.7.18 14.13. neuer be interrupted, and wherein all teares shall be wiped away from our faces for euer.

The malice of the enemie during this life hath no end nor measure at all, and therefore we may iustly feare all extremitie of attempt against vs: but we must strengthen our selues in him, who can and will inable vs vnto all things.

Against the doubt of electiō.

The last and most grieuous assault of Satan against the afflicted is, that he calleth into doubt their election. For that saluation is onely of the elect, hee laboureth by all meanes to shake this ground and pillar of comfort, and if it be possible to subuert and ouerthrowe the same. It behooueth vs to take heede how we carrie our selues, as in that temptation which of all others is most difficult and dangerous. First therefore, we must beware of that gulfe wherein the enemie hopeth to deuour vs, that wee enter not into the secret and
Deu.29.29 hidden counsell of God. For the secrets of the Lord are for himselfe; but the things that are reuealed, are for vs and our posteritie after vs for euer, as *Moses* saith. What then hath
1 the Lord reuealed concerning our election? First the spirite of God witnesseth vnto our spirits that we are the children of
2 God: then it teacheth vs to cry *Abba Father*, and stirreth vp
3 in vs those gronings that can not be expressed. From these

let

let vs deſcend vnto faith it ſelfe: the voice whereof, if it be not ſuppreſſed by the grieuouſneſſe of temptation, ſoundeth chearefully vnto vs, that we are beloued of God, redeemed by Chriſt, & fellow heires with him of his fathers kingdome. If here alſo the enemie haue darkened our ſenſes and obſcured our light, we muſt of neceſſitie with Iob, relieue our ſelues from the fruits of our faith: Theſe what they are hath already beene ſaid. If neceſſitie doe ſo compell vs, we muſt flie vnto the times that are paſt, and referre our ſelues vnto the teſtimonies of the faithfull miniſters of God: who as they are for their wiſdome and manifold experience better able to iudge of our eſtate than our ſelues, ſo haue they power and authoritie from God to decide the controuerſie betweene vs and our enemie, and to plead our cauſe againſt him. Alſo where the enemie from our preſent trouble and torment of minde, ſeeketh to driue vs vnto deſpaire, wee are to vſe againſt him his owne weapons; for amongſt many teſtimonies of our eſtate in grace and fauour with God, there is none more euident and ſenſible, than is that conflict which we find & feele in our ſelues of the ſpirit againſt the fleſh, of faith againſt vnbeliefe, of a ſanctified mind againſt that part that is vnregenerated: and finally, of the new creature againſt the old man, and of Chriſt himſelfe in vs, againſt the power of Satan. If he reply that this is not ſo, but the contrarie; wee may anſwere, that albeit there haue beene many times, wherein we had a more preſent and mightie hand of the Lord vpon vs; yet euen now Satan himſelfe can not denie, but we hate ſinne & loue righteouſnes: that we loue God and (to our power) obey his will, and flie the baites and occaſions of euill: whereof if there were for the preſent no manifeſt and apparant effects, (as yet by the grace of God there are) notwithſtanding the onely affection and deſire of the heart, thirſting and longing after Gods kingdome and his righteouſnes, are ſufficient arguments of the worke of grace begun in vs, which ſhall ſo long be continued by the good hand of our heauenly father, vntill it be conſummated and perfected in the life to come. For if it be God (as the Apoſtle ſaith) that giueth both the will

4 Iob. 31.

5

6

7 Phil. 2. 13.

will and the deed: he that hath giuen vs to deſire to obey his will, will alſo inable vs vnto the doing of the ſame. And ſeeing the worke of ſanctification beginneth in the heart, and thence ſloweth into our whole life, we nothing doubt, but God, who hath giuen vs ioy in the holy ghoſt, and thereby a loue vnto him and vnto his lawe, will further confirme and ſtrengthen vs, that wee may be veſſels of honour vnto his name, and glorifie the goſpell of our profeſſion with fruites agreeable and according thereunto. Yea the thoughts, meditations, and deſires of the heart, are deedes before God, and principall parts of that obedience which he requireth at our hands. And therefore if the faithfull man ſhould be taken away by death before he hath done any of the outward works of the law; yet ſhould not his faith be without fruits, in that being ſanctified in the inward man, he doth now in ſoule and ſpirite ſerue the Lord, and deſireth abilitie and opportunitie in act to doe his will, and to honour his name; as appeared in
Luk.23.42. that penitent malefactor that died with our Sauiour Chriſt.

Another thing I am to admoniſh you of, that you be not as the couetous men of the world, who ſo gape vpon that they further deſire, as they conſider not, but rather forget that which they alreadie haue, and hauing much indeed, in their opinion haue nothing: and to all purpoſes and vſes doe as well want that which they haue, as that which they haue not. So it oftentimes happeneth to the deare children of God, that whileſt they looke and breath after that which they haue not yet attained vnto, they forget and neglect that which they haue receiued, and vſe it not to their comfort and reioycing, as otherwiſe they ſhould. This ouerreaching and importunitie of theirs, Satan abuſeth againſt them, from the opinion of hauing nothing, to blind their eyes not to ſee the preſent grace and goodnes of God towards them. It is true
Phil.3.11. that the Apoſtle ſaith, that in the courſe of godlines and religion, we may not thinke we haue attained the goale, or are come vnto the end of our race: but, forgetting that which is behind vs, and preacing on vnto that which is before, muſt contend (as to a marke) vnto the reward of that moſt high calling

calling of God in Christ Iesus. But he speaketh it not to this end, that we should not in thankfulnes acknowledge the former mercies of God bestowed vpon vs, or not vse them vnto our comfort, as testimonies of his loue and fauour towardes vs: but that we may not stay in our present profiting, but adde daily a new and fresh increase; that as from a larger and greater heape of benefites, wee may more and more assure our selues, that we are beloued of God, and shall enioy the inheritance of his kingdome. When the Apostle saith, *Worke your saluation, &c. & labour to make your calling & election sure*: though the meaning be not, that we should put confidence of saluation in workes, yet it telleth vs, that the works and fruits of our faith are testifications of Gods spirit dwelling in our hearts more euident and pregnant, than that Satan himselfe can or dare denie them. Wee may not suffer our selues to be so ouerborne of the enemie vnder the colour of zeale and desire to doe well, as not to remember wherein the Lorde hath already giuen vs some part of wel-doing: not so to striue vnto that we haue not, as to forget that which by his grace we alreadie haue: but rather with all thankfulnesse acknowledging the goodnes of God, from thence assure our selues of the continuance and finishing of the worke begun. In the courses of the world, as slowenesse getteth nothing, so preposterous hast looseth all. It is the subtiltie and malice of the enemie, when he can not hold vs with himselfe, to hasten & push vs on so fast and so headlong, as by rashnesse wee may fall into that, which by forwardnesse we had escaped. Good things to come, therefore we must holde them in hope, and pursue them in peace: but the good we haue alreadie attained vnto, we must so farre reioyce and comfort our selues in, as from thence we may be able to sustaine and support our cause against the enemie, and from that we haue, to let him vnderstand that we doubt not of that which remaineth: that the Lord will both continue and confirme the worke of his owne hands, and not forsake the same vntill it be accomplished in his kingdome of glorie. Thus I haue in great hast and confusedly set downe so much as presently came vnto

minde

minde of thoſe things which often heretofore I haue writ en vnto you: humbly beſeeching the Father of all mercie and God of all conſolation, who hath annointed you with the oyle of his grace, ſealed you with the ſpirit of adoption, and giuen you a ſure earneſt and pledge of euerlaſting ſaluation, to increaſe vpon you, and in your heart the meaſure of faith, and multiply your fruits in all manner of well doing, make you ſtrong againſt the face of your enemie, and crowne you with victorie in the day of battaile, that you may praiſe his name in the day of your deliuerance, glorifie him in the whole courſe of your life; and finally enioy with the reſt of his Saintes, that eternall kingdome of glorie, prepared for all thoſe that loue & feare him. Amen.

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